PATHWAYS OF MYSTIC JOURNEY AND AVENUES OF BEATITUDE

MINHAJ AL-SAIR WA MADARIJ AL-KHAIR

BY

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MUJADDIDI DEHLAVI

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ABOUT THE TRANSLATOR

Sardar Ali Ahmad Khan is a literateur par excellence and a versatile writer who wields his pen with equal facility in English, Urdu, Persian and Punjabi. He is dedicated social worker, a free lance journalist and a distinguished figure in the social, literary and religious circles of Pakistan.

An erudite scholar, Sardar Ali Ahmad Khan has recently rendered into English the Persian treatise "Minhaj-al-Sair wal Madarijul-Khair" written by Reverend Janab Abu-ul-Hassan Zaid Farooqui Mujaddadi of Dehli - a lineal decedent of Hadrat Imam-i-Rabbani Sheikh Ahmad Farooqui Sirhindi. Earlier Sardar Sahib compiled and edited monumental document in English entitled "The Naqshbandis", the second revised and enlarged edition of which is under print.

May Allah in his Divine mercy accept this service and reward Sardar Sahib munificently for his selfless and untiring efforts and grant him a haven near his chosen one's. Ameen.

S. Zia uddin Ahmad Gilani,
63/A-DI/Gulberg - III, LAHORE.

Dated : Rajab 1, 1413 A.H., 7-1-1992

BRIEF ACCOUNT OF TWENTY CONTEMPLATIONS IN THE SEVEN SPHERES

No.	Name of contemplation	Sphere in which contemplation takes place	Source of Beneficence	Place of Lighting	Mode of traversing
1.	Unitivity	Contigent World	Divine Being Who possesses attributes of perfection and is free from shortcomings	Heart	Step
2.	Accompaniment Beginning of travel in the Apparent Name	Minor Domain	Divine Being Who is with us	Heart	Step
3.	Closeness Traversing in the Apparent Name	Major Domain	Divine Being Who is closer to us than the Jugular vein	Psyche along with the five subtleties	Do
4.	Love: Traversing in the Apparent Name	Do	Divine Being Who holds me as friend and I have Him as Friend	Psyche	Do
5.	Love: Traversing in the Apparent Name	Do	Do	Do	Do
6.	Love: Traversing in the covert Name	Do	Do	Do	Do
7.	Love: Traversing in the Covert Name	High Clime	Do	Air, water and earth	Do
8.	Excellences of Prophethood	Divine illuminations	Do	Earth	Do
9.	Exccellences of Apostleship	Do	Do	Unitary State	Do
10.	Excellences of the Resolute	Do	Do	Do	Do
11.	Reality of the Divine Ka'aba	Divine Realities	Do	Do	Do
12.	Reality of Qur'an	Do	Do	Do	Do
13.	Reality of Prayer	Do	Do	Do	Do
14.	Pure Deism	Do	Do	Do	Nazari (Visionary)
15.	Reality of Ibrahim	Do	Do	Do	Step
16.	Reality of Musa	Do	Do	Do	Do
17.	Reality of Muhammad	Do	Do	Do	Do
18.	Reality of Ahmad	Do	Do	Do	Do
19.	Immaculate love	Do	Do	Do	Do
20.	Infinite and Free Persons	Do	Do	Do	Visionary

SUBTLETIES OF THE DOMAIN OF CREATION AND COMMAND

Five Subtleties of the Psyche, Air, Water, Fire, Earth, Domain of Creation

Subtleties of the Domain of Command, Heart, Spirit, Essence, Covert, Ultra Covert

QUATRAIN

The worth of the rose and wine is known to those who drink, Not the self-centred and those who stint; From the sign we can pass on to that without sign; For this splendid sign is known to deft designers only.

SOME EXPRESSIONS

Pure Being:	The Divine Being without attributes
Hidden Divine Being:	Allah's Being as Infinite
Encompassing:	Operative illumination, that is the illumination of the attributes of creation: First Stage
Manifestation:	Illumination of Divine attributes: Second Stage
Observation:	Illumination of Divine Being and its love: Third Stage
Passion:	Attraction of the subtleties towards the Principle and the radical and the First Principle
Alighting:	Decension of Divine bestowal on the heart which is called non-existence and existence of non-existence also.
Tranquillity:	When there is left no misgiving in the mind.
Presence/Raptness:	When the heart is ever attending towards Allah.
Fanum:	Perpetual cognition and presence not indered by anything so far so that one is not conscious of one's own self even.
Absolute Fanum:	Tranquillity of tranquillity, conviction with actual seeing signifying one and the same thing, that is when one is not aware of one's unconsciousness even. Tranquillity and permanent acceptance.
Shuhùd:	Vision and Perception
Absorption:	Both have the same significance, that is the heart is aware, Cognisant of Allah and observing Him.

At the time of remembering Allah's Personal Name, its significance is full in view, Perceiving that His Sublime Self bears the attributes of perfection and is free from all shortcomings.

Introduction

The universe in which we live and move is a big rigmarole. Efforts without number have been made to unravel its mystery and that of human existence itself but all these seem to be mere guesses or conjectures, may be hunches in the case of some. The trouble is that we human beings are so finite that we are hedged round by an immense mask of relativity and situated as we are we cannot break through this curtain, a barrier of barriers, and catch sight of the overall state of things, the ultimate or basic reality. This is the case with men in general. It is only through the eyes of unique, super-visioned personages that we can catch a glimpse of what the possible shape of things is like or may be. A mystic is *par-excellence* the person who is endowed with this uncanny, superlative faculty of seeing through and perceiving the Beyond, called Intuition, a kind of cosmic X-Ray. Some possess this faculty innately while others can acquire the capacity to transcend by strenuous exercises called *mujahada* leading to an ecstatic condition which enables them to establish contact with the desired Ultimate Reality. Aspiration in any case generates that passionate love which naturally leads to the object of love. The ideal exemplar of this was the Prophet of Islam, in whom we find an ever-present, active consciousness of the supreme Being embodying absolute reality. This consciousness permeated his entire being acting as a tremendous motive force and established complete, unceasing nexus between him and the Divine Being. In his case it was not a mere question of aspiration but perennial reciprocation. Its climax was naturally the *Miraj* or scaling the heights of the skies and reaching up to the very sanctum of the Divine Being, so that he could have ocular observation of the Ultimate Reality described as close observing from two bows' shot.

The Prophet (Allah's grace and peace be upon him) thus stands as a beacon light for all those who are impelled by the desire to establish communion with Supreme Being. He is a symbol of spiritual perception and it is by modeling ourselves upon his example that we can acquire spiritual insight, the goal of our aspiration. Hence the development of so many orders (*silsilas*) trying in their own way to achieve the desired object.

One thing which stands out in all these endeavours is the basic concept of Unity, the cornerstone of Islam and the one master idea which has overwhelming sway over the minds of all aspirants to Divine cognition and communion. Hence all thinkers of Islam have made it the starting point of all their spiritual ventures. All their efforts were keyed to the one focal point of Allah. It was this that formed the basis of that great mystic, Muhiyuddin Ibn al-Arabi of Murcia (Spain) who flourished in the 12th century C.E., and is known as the Shaykh-e-Akbar for his masterly formulation of the spiritual cum mystic ethos of Islam celebrated as *Wahdat al-wujùd* or Unitivity. It is so called because it makes unity the one comprehensive fact enfolding Allah and the universe. To be more explicit, Allah is not something separate from the universe; He and the world comprising both Man and his environment constitute one whole. This means that there is no dividing line between the two. Existence is one entirely indivisible existence involving no bifurcation. This is the doctrine known as Pantheism. Ever since it was put forward it has been a matter of much dispute and controversy but so great has been its effect that it spread like wild fire all over the Muslim world and has caught the fancy of its numerous intellectuals of high order, particularly those with strong mystic inclination and sensitive persons like poets. It dominated their minds so that it became the accepted, most popular mode of thought becoming a regular cult. It

was a matter of cardinal importance and firm conviction for the majority of people, big or small, and held sway over them as the concept of *Hama Ùst*, that is all is Allah, putting Allah and the world in the same pan. The poets and mystics in particular of Iran, the germinating ground of Islamic thought and culture, made it their favourite theme so far so that it rapidly spread to other Muslim lands like the Indo-Pakistan sub-continent, Afghanistan. So great was its vogue that it came to be called *tasawwuf*, that is this particular type of Islamic mysticism, forms a wonderful theme for poetry. Countless poets and writers echoed and re-echoed it in their writings. In fact the spell of it still continues in sufistic circles which have a strong hold on the masses, the rank and file of which are spell-bound by it although writers like Allama Shibli Nu'mani have criticised that part of it which adduces the universe with self-subsistence and Allama Iqbal too felt scruples in subscribing to it, with possible shift in outlook later on.

The attitude of Allama Iqbal is intelligible in the light of the development in thought which took place with Shaykh Ahmad Badr al-Din Abu al-Barakat al-Farùqi born in 1564 A.C. at a place named Sarhand in the then undivided Punjab. He broke new ground with his new fledged ideas of a radical nature which led to far-reaching changes in thought and practice of the Muslim people in the country, influencing even those highly intellectual, and because of which he came to be known as the *Mujaddid Alf-i-Thàni*, that is the Renovator of the second millennium, who fulfilled the prediction of the Holy Prophet (Allah's grace and peace be upon him) that such renovators would continue arising at the end of every century to effect necessary reforms that might have crept into the body of Islam with the passage of time. The rumour was generally afloat in those times that after the expiry of thousand years, Islam would disappear. This was

based on supposed Traditions attributed to the Holy Prophet (Allah's grace and peace be upon him) which were of course concocted by men of hypochondriac nature prone to making myths. Providence however falsified all these ominous rumours by bringing forth a divine of the calibre of Shaykh Ahmad Sarhandi at the right moment who dispelled all these doubts and misgivings and making scare all the willows o' the wisp by interpreting Islam in a sound way. The precarious condition in which Islam was in those days demanded a person of spirited nature like him who combined sense with courage. Islam indeed had fallen on bad days with a multitude of heterodox schools, sects and doctrines topped by the royalty and aristocracy drifting towards irreligion, introducing a peculiar faith like *Din-i-Ilahi*, following corrupt practices. Not only that, centuries of intercourse with the Hindus had overlaid Islamic form of belief and society with ideas and practices at the farthest remote from them. The masses were going astray more and more and if things had been left to themselves it would not have been long before Islam should really disappear at least from the sub-continent. Perhaps the rumours just mentioned arose from this very dismal state of affairs. The Christians too were permeating into the minds of the people and gradually undermining belief in Islam. It was oniy a powerful person like Shaykh Ahmad Sarhandi who could weather this storm and set things moving in another healthy direction. The greatest tribute to him is that ever since the course of events has continued to be in the direction determined by him right to the emergence of Pakistan as an ideological state based upon Islam. Naturally the Shaykh, a great Shaykh of his own time rivalling the previous Shaykh-e-Akbar of yore, is a living figure, living in the body of the Muslim community, and bidding fair to abide as long as the Muslim nation exists. As a contributor to vital matters of faith and human knowledge, his ideas pertaining to theology, particularly

to Allah and the concept of Unity, he has an importance of his own because his thought possesses intrinsic value.

This brings us to his momentous role as a thinker and Reformer particularly as regards the outlook pertaining to Allah and the universe, a subject which has been of absorbing interest to mankind from the very beginning and thinkers have been dwelling upon it in ever so many ways.

Shaykh Ahmad Sarhandi may well be said to be the opposite number of Shaykh-e-Akbar in modern times. His views about Allah, Unity and the Universe are a set-off against his. As we have seen, the Shaykh believed in a Super Unity in which Allah and the universe figure as one. Shaykh Ahmad parts company with him in this. The difference is very different if not antipodal. Shaykh Ahmad is nearer the orthodox view embodied in the *shari'ah*. Allah is a Creator. He is the absolute self-existing being Who has created the cosmos and continues to create it because the world is by no means static, it is a growing universe, that is, a continuous process. The relation between Allah and the universe is one of the Architect and his handiwork. Allah has a unity of His own and the universe has a separate unity, of course due to its being the artefact of one and the same person just as the book written by an author has a wholeness as a created product. The relation is there but the unity of both rests on an individual basis. According to Shaykh Akbar the universe being sub-sumed in Allah, cannot be ascribed with a separate identity. It is but a part of the whole. Hence those who subscribe to his view, consider the universe to be a mere supposition. The *wujùd* of Allah is the whole, paramount existence comprehending both His self and that of the universe. This is the super Unity or unitivity. That is why it is called *Wahdat al-wujùd*. Believers in this

regard the universe as illusory. Says Ghalib, a strong believer in this doctrine;

"The existence of things is nought but a whim in my eyes." Again, "Donot be taken in by the deceipt of existence, The whole world is the lop of the net of Thought." Let it be noted: "It is not the thought of man which sees things as so many apparitions. The work is all a phantasmagoria of the Divine Thinker who is weaving all these fantastic things in His fancy; these have no external existence. They are a mere phantasmagoria: We are the glare of the Divine Fire." Once again, "In spite of all sign of appearance there is no overtness; We are the lights in the mind of the moth."

The moth here is Allah who is imagining so many lights and what is light in mere fancy is no light at all.

Shaykh Ahmad Sarhandi brushes all this aside with a whisk. According to him, the universe being there as created product has a real existence. It is not a figment of our mind or that of Allah. Thus he is an apparentist or appearentist, and the universe is what he calls *shuhùd* with an identity and unity of its own. The universe is not a closed book which has been completed and placed on a shelf. It is a living expanding universe. It consists of a long process for Allah is ever.creating. As Allama Iqbal, who probably got a clue from Shaykh Ahmad, says: The sound *Kun Fayakun* (Be and it became) is being heard every moment. In this way an idea-real nexus is established. Iqbal is vehement in saying that the world is real and calls them short-sighted who maintain otherwise. The moment we read the writings of Shaykh Ahmad we immediately trace Iqbal's conceptions to their source. This view of the Shaykh is dynamic. As Iqbal has said: "The universe is not Euclidian or mathematical so that there are limits to it. It is an ever-growing universe". Even science in its own way

establishes the fact that the universe is expanding ever since it came into being with a bang by the explosion of condensed energy exemplified by the bursting of an atom. As Whitehead has said: "All is Action and Energy. There is nothing of set or static framework".

The view of Shaykh Ahmad Sarhandi is close to that of the *Shari'ah* which calls Allah the Creator and the universe His creation. The idea of a continuous process and Allah being dynamic proceeds from Shaykh Ahmad. In fact a renewed study of Iqbal becomes necessary in the light of his writings and the ideas expressed by him. It should be remembered that in speaking about Nietzsche, Iqbal has said; "I wish he had existed in the days of the Shaykh so that he could see things in the right perspective". There is another poem also written on Iqbal's visit to the great divine's grave which pays a glowing tribute to him saying he was a brilliant person sent down by Allah at the right time.

Shah Walliullah, another prodigy in Islamic theology, has exhaustively discussed the ideas of Shaykh-e-Akbar and the latter day Shaykh as regards unity and has reached the conclusion that the difference between *Wahdat al-Wujùd* and *Wahdat al-Shuhùd* is to a large extent verbal and support rather than contradict each other. Still the door remains open for discussion.

What is most startling in Shaykh Ahmad consists of his views about Allah because of which, apart from his polemics pertaining to the *Ulema* and royalty of his time, the *Sufis* and the *Rawafiz*, showing his multi-dexterous genius, the hostility of the upholders of exoterics is understandable. Not without reason has Shah Waliullah said that: The Mujaddid has treated in the same way and manner as the prophets because of the oppression and stinging of the die-hard, skin-thickers, the orthodox hor-

nets of the age, those rigid theologians who never stopped awhile in refuting and castigating him.

The mission of the Great Renovator may, therefore, be called apostolic as the Prophet himself bracketed the savants of the *Ummah* with the prophets of *Bani Israe*l.

To continue our talk on the ideas of the Mujaddid about Allah, according to him, Allah is inconceivable and unapproachable. We can never see or understand Him. He is inscrutable, the most invisible of the invisible and incomprehensible, receding further and further the more we try to approach Him. It is impossible to reach Him through the medium of Names (*Asma*) or exercises, as no amount of attributes can describe Him. He is beyond, and Beyond of Beyond. The Holy Prophet (Allah's grace and peace be upon him) himself avowed that we cannot apprehend Him as we ought to. Hence the Shaykh's maintaining that we can only understand Him according to the reach of our understanding. The proper way to approach Him is by means of contemplation. Hence the new mode he indicated for this purpose leading to the extending and modification of the Naqshbandi order. Even with our best efforts about Allah it would not be possible to determine and define Him and grasp His real nature. He for ever transcends our thought retiring to his *tanzih* or seclusion, a state of privacy. Here two things strike us. Is not modern science reaching the same conclusion about the unknowability of the Ultimate Reality? Our *La Adrakis* say we do not know prevision of which can be had in the *Noved* of ancient Indian thinkers. Here we are reminded of the Kharijis who maintained that the Divine Names are our imaginings embodying human qualities and virtues. Another startling idea is that we can never see Allah, nor has He been ever beheld by anyone. We conceived an Allah of our own and should try to develop His ideal qualities for our own discipline and elevation. This is

evidently a utilitarian concept but in view of the arguments advanced by Shaykh Ahmad we have to admit the reasonability of his stand. Read closely, between the lines, Iqbal's stand is *mutatis mutandus* the same. He lays stress in creating an Allah in ourselves, to assimilate and embody Him in our selves and not make efforts to seek Him. Allah thus becomes a human Allah in our own Ego and not anywhere outside it. Let us hear this from the horse's own mouth:

> "I am a slave to that self-adorer who beholds Allah with the light of his own ego."

All this would take us far away from the traditional moorings but if our quest is for truth and *nothing* but truth, we have to study the thought of Shaykh Ahmad and Iqbal as it is and unfold it so that we can see things in the proper perspective.

Another point which needs mention is the very straightforward way in which certain things have been said which are least expected from a person towing a strict line. When one is both pleased and struck by the frankness of the writer, for instance when after having talked about various colours of the subtleties, it is remarked that these are mere matters of conjecture or supposition and there is no positive proof for the assignment of white, red and other colours. There are many other similar touches also which appeal to a modern reader making the presentation frank and straight forward. This unaffected way makes an otherwise abstract stuff go down easily with plenty of delectation.

It is necessary in the light of this that the works of this great interpreter and saviour of Islam should be studied thoroughly to reach the hard core of his thought. As in the case of other presenters of religious ideas a medley of statements have arisen about his *malfuzat* (utterances)

leading to confusion. It was therefore necessary to examine all these critically and separate the wheat from the chaff, documenting and authenticating what he said. The compiler of the present book a lineal descendant and follower of Shaykh Ahmad, Janab Abu Zaid Farùqui Dehlvi has undertaken this important task and made it accessible to the readers. This is indeed a great service to his august progenitor and the public at large. The task of presenting such a highly technical and abstruse work, studded with a multitude of quotations in Arabic, is very trying. Whatever could be done to present a cogent, intelligible version has been done. The translator considers himself lucky that he was called upon to render it and bring the reflections of a master mind to the readers. The original is written in very scholarly and chaste Persian and can be enjoyed by anyone who is conversant with this language, the sweet language of Hafiz and Khayyam. Its special quality comes out when we compare it with other writings on the subject. Another interesting subject is that of the difference between a *wali*, that is a pure mystic or saint, and prophet. This again brings to our memory a long note in the first lecture of "Six Lectures on the Reconstruction of Islam", by Allama Iqbal. It is believed by some that a *wali* is better off inasmuch as he is wholly and solely concerned with Allah, abides in His company and is loath to come out of it; he is completely extracted from the world with which he has nothing to do. Iqbal has mentioned such a saint who said that if he had the opportunity of meeting Allah, he would never come back. The Prophet however returned to the world. Since thorough going mystics prefer to be with Allah always and are removed from the mundane world, some place the station of *wali* above that of a prophet. In the present book this subject has been exhaustively discussed and it has been shown that wishing to remain with Allah springs from a selfish motive, a purely personal one, whereas the most

commendable thing is that one should come back to the world and its people to make them godly and righteous and improve the state of affairs in the world which is Allah's object too.

One more striking point pertains to Allah's being always near us and the fact of His co-presence, so that His contact with us is general and does not require any particular relation. It would be well if the readers themselves looked this up in connection with the discussion on the compiler's subtle view.

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Pathways—I

Shaykh Ahmad Sarhandi reputed as the Mujaddid Alf-i-Thàni (Revivalist of the Second Millennium) is an illustrious figure of the world of Islam who lived and wrote in the 16th century A.C. in the Indo-Pakistan Sub-continent. His writings which bear on so many aspects of Islam, have had an immense influence on the mind and life of the Muslims and determining the course of events in the country right up to the present moment with continuing effect. Although many of his works have been formally reduced to writing and print, still some of them have remained in the state of reports — things heard and preserved in a loose way by some writers. Therefore it was necessary that someone should collect and compile them in a methodical manner. This has been done by Janab Abul Hasan Zaid who belongs to the order of the Mujaddid, in the form of a tract named *Minhaj al-Sair wa Madarij al-Khair* (Pathways of Mystic Journey and Avenues of Beatitude). In view of the importance of the great reformer's ideas, we present here the text of the compilation preceded by an account of the circumstances leading to it.

Praise be to Allah who has guided us, and who could have guided us except Him? Salutations to and benedictions, mercy and blessings on him who has seen Allah produce a metamorphosis in those who prostrate, one whom Allah sent as mercy to all the worlds, opened his chest for infusing wisdom, cognition and conviction, raised his remembrance among the chiefs of Heaven till the Day of Retribution, and sent him as the doyen of prophets and apostles, exalting him with address, revelation, contemplation, witnessing, colloquy, face to face talk, and especially qualifying him with mediation,precedence and

intercession on the Day when the interceding of the intercessors would be of no avail. He is our chief, testifier, resource, intercessor and master crown of the devout, the seal of the prophets, intercessor of the sinners, beloved of the Lord of the worlds. With him the ears of the deaf, eyes of the blind, tongues of the dumb, and hearts of those whose hearts are sheathed were opened. Let there be requital to him from his *ummah* as is due from all *ummahs* to their prophets. Blessings on him and his kindred, companions, followers, and enhancement of his benedictions. Let the rights due to him be granted, to his Faith. Let there be righteousness for his *Ummah* and prodigious salutations for ever. Let Your creations multiply O Lord, Your heart pleased. Your empyrean adorned, Your words perpetuated, and thereafter:

This insignificant and worthless one, Abul Hasan Zaid Farooqui Mujaddidi by descent and Naqshbandi Mujaddidi in respect of order, resident of Delhi (may Allah open my vision, let me inherit the learning of my ancestors and excellence of my forefathers) states that one of my sincere friends and pure treaders related some precepts of the followers of the *Mujaddidia* order in such a way that I had never heard before. This humble one resorted to the works of outstanding personages of the order (may Allah consecrate their secrets). Here are the names of the books to which I referred:

1. *Ma'mulat-e-Mazhari* by Shah Na'im Allah Bharaichi. This contains tracts named *Kuhi al-Jawahir* by Dalil Allah-us-Samad, Hazrat Abdul Ahad bearing the *nom deplume* of Wahdat *alias* Shah Gul.

2. Tract of Hazrat Maulvi Ghulam Yahya, *Khalifa* of Hazrat Mirza Mazhar Janjanan Shaheed (Martyr) in abridged form.

Both these are the best tracts in this connection.

3. *Izah al-Tariqat*, and tracts of Sab'a Sayyara, *Muqamat-e-Mazhari* and *Makatib-e-Sharifa* by Hazrat Shah Ghulam Ali.

4. *Hidayat-al-Talibin* by Hazrat Shah Abu Sa'id: an excellent work written with great research during the life of the revered saint who read it closely and approved its contents.

5. *Maratib al-Wusùl* by Hazrat Shah Ra'uf Ahmad Mujaddidi of Bhopal. This too was written during the life of the Mujaddid who read and signified his approval to it.

6. *Anhà'r-e-'Arabia* by Hazrat Shah Ahmad Sa'id. Although the author was one of the chief *khalifas* of the Mujaddid yet the book was not written during his life time. It was composed years after his death in 1250 A.H. This is the last work which I consulted in this regard.

This humble one studied these books thoroughly and for some matters referred to his hallowed *Maktubat* and work named *Mabda' wa Ma'aad* also. On referring to and studying the last mentioned work, I reached the conclusion that the learned writer had not studied the writings of the Mujaddid carefully or depended on those works which have appeared during this time as the works of the Mujaddid and disappeared like the fabulous *'anqa*. If one of these somehow falls into one's hands, the others are not forthcoming. Evidently, in respect of certain matters, especially relating to details, if there is genuine account in some, there is exhaustive account in others so that the poor intellect becomes confounded. Let alone the common reader, even the *elite* are unable to grasp the meaning of the profound things they have set forth. As to the arduous path adopted by the elect of the elect, how can others dare to march on it? *Dalil Allah* Hazrat Abdul Ahad son of *Khà'zin al-Rahmat*, Hazrat Muhammad Sa'id son of Hazrat Mujaddid also writes: "After that, the matter is beyond

mine and thine understanding. It is another thing if Allah Almighty merely out of His Grace endows us with a bit of these extraordinary things. Indeed he who is near is answered. Hence, O seeker of the truth and fond of reality, it is incumbent on you not to deny the saints because they are a link between you and Allah as also vicegerents of the Holy Prophet (Allah's grace and peace be upon him). If you have reached luminous heights and observed things, do not renounce them. Deny not these things whether they come from the tall or small, because if you cannot see the crescent, trust those who have seen it with their own eyes. Hence this humble one thought of writing a book in which the rules, principles, subtleties and mode of remembrance, contemplation and useful matters should be briefly related derived from the aforesaid works but to a large extent in the words of the Mujaddid himself so that fellow travellers on the path of *Tariqah* (spiritual course) and seekers of truth should derive benefit from it. Hence this humble one set out to write this book. Since this insignificant one is lost wholly from top to foot in the favours of the respected one of men and preceptor of all high and low, the pride of his compeers and exalted ones, Hazrat Sayyidi my father Maulana Shah Muhiyuddin Abdullah Abu al-Khair (may Allah hallow his secrets and enable us to benefit from his blessings and profundities), whatever there is good and fine in this work is from Allah and the auspicious attention of that spring-head of Allah and blessing, and whatever is faulty is liable to the application of these words: "Whatever one acquires from one's hands and from his self, indeed is by the incitement of the commanding carnal self to evil, except as my Lord takes mercy (may Allah help us rise above his instigation), obey His commands, and apply ourselves in doing what pleases Him. Hence I come out with His great grace and make it hallowed with His Super Name. The book has been named *Minhaj al-Sair Wa al-Madarij al-Khair*. May Allah accept

it with His gracious acceptance, inspire me with excellent information and benefit the traveller to His Holy court and those rising to the celestial regions. I seek hope from Allah and depend upon Him because, indeed, there is no power and no prowess except His:

Despite all this destitution and insignificance:
Distraught by inability to reach and by avarice;
I have given you the clue to the desired treasure;
If I have not been able to reach, maybe you will.

Introduction: Man's Creation

Regarding the Creation and Constitution of Man

In respect of the creation and bringing forth of man, Hazrat Mawlana Jalal-ud-Din Rùmi has written thus beautifully at the end of the fourth Section of his celebrated Mathnavi:

"A person who lives for years in a town.
If for a while he goes to sleep,
He observes another town full of good and bad,
And remembers nothing of his own town,
That he had been living there, this new town,
Is not mine and I have got bound to it.
On the other hand he thinks that he had been,
Always living here and had his beginning,
And habitat in this very town.
It is not,
Strange therefore that the soul does not,
Remember its real native town which was,
Its real abode and birthplace.
For this world,
Like sleep covers it up as the cloud does the star.
You have tested sleep so many times; consider,
The sleep of the world like that.
He has pounded so many cities but not,
Swept their dust from his mind.
He has not,
Made a feverish endeavour so that his heart
Should become clear and He should see the real situation.
He should raise his head from the sea of secret,
And his eye should see again the first and last.

Nature and Stages of Man's Growth

First he entered into the world inorganic;
From there stepped into the vegetable world.
He stayed in the vegetable world for years,
And never recalled the inorganic clime.
Then from the vegetable world he passed on,
And remembered nothing of the green world.
Except the inclination of children towards their mothers.
He does not know the secret of this propensity in his lips,
Like the strong inclination of every new disciple,
Towards the august self of his old, young-starred preceptor,
The partial reason of this is a part of that, total reason.
The stirring of this shadow is,
By that rose branch.
The shadow at last gets lost,
In it;
Then he comes to know the secret,
Of its inclination and its search and exploration.
The shadow of the tree, O my dear,
How can it move if the tree moves not?
Again from the animal world draws him
Towards the world of men the Allah you know.
Similarly he marched from clime to clime,
Till he becomes intelligent and astute.
He does not remember his earlier intellects.
And is even to shift from present one too,
Till he gets rid of the intellect full of greed and hankering.
He would see many a queer intellect,
Although he has gone to sleep and forgotten the past.
How can he be left in this oblivion of his,
He would again be awakened from his sleep,
So that he should laugh at this state of his.
O what was this anguish I fed on in sleep!

Oh Why did I not realise that grief and anguish,
Spring from sleep and are a mere delusion and vain thought?
Similarly the world which is merely an aberration of the sleeper thinks it stands by itself,
Till suddenly the dawn of death comes up,
And rids him of his delusion and false fancies.
He starts laughing at his perplexities,
When he beholds his real abode and habitation.

Pathways – II

How was Adam created? It is established from the Qur'an and authentic Traditions that he was created by Allah from the earth like Hazrat Isa (peace be upon him). "He said to it (earth) Be and it was. And when your Lord said to the angels I, the Creator, would create *him out of* clay, so I kneaded it and breathed *into it* My spirit and ordered them (the angels) to bow *to it*. Why do you not expect from Allah the prowess? And We created for you stages. Do you not see how Allah created seven heavens like curtains and produced the moon in them glistening and the sun radiant? And Allah produces plants for you from the earth and returns to it and takes you out the taking out?"

The Prophet said: "Indeed Allah created man out of the parts of the whole earth and mankind spread out in its entire expanse, and arose out of it white, red, black and in between, and pleasant, unpleasant, happy, unhappy and in between". And he said: "Allah created the earth on the Sabbath, and created on it mountains on the first day, plants on the second, the unpleasant on the third and created light," and in unaccepted Traditions "He created fish, that is sea animals the fourth day, animals on the fifth, and created man in the noon on Friday, last of all creations and in the last hour of the day between noon and night." He said: Treat women well for indeed a woman bore you from the side, and it was a thing awry in it, he prised it up. And when he set right his body and when he left her (was born) did not leave him aslant, so treat women well."

What details scholars have given in Exegesis and other books are mostly derived from Israelite works which are merely in the nature of reports and nothing else. The stories of previous prophets and episodes of former *Um-*

mahs and the course of years up to Adam (peace be upon him) and so on with which books are replete are all of this type. It should not be said that there are certain things reported from the Companions also because they heard them from pious Jews like Abdullah bin Salam and Ka'ab, a priest, who had embraced Islam; and was a Follower (*Tab'i*); in fact the Companions used to inquire these things from them and afterwards related them to others. What Mawlana Rùm has said apparently agrees with the law of evolution, although Shaikh Yousaf in his commentary on the *Mathnawi* explained it in an ingenious manner saying: This is in respect of the mode and stages of man's creation from the very beginning. The expression *atwar* is plural of *taur*, meaning mode. For men fed on the flesh of animals, animals on plants, and plants on the earth. Hence our beginning was from the earth. I say there is no need of such modes for man's being made of clay. It is enough to say: "All of you are descended from Adam, and Adam was created out of earth." So when man is born out of chaste earth, what is the need of the plant and animal stages, and what for?

Offering the Trust

It should be known that when Allah resolved that the excellences of His Name and qualities should be manifested on the stage of appearance from behind the curtain of the Invisible and exhibit His divinity, He created the entire universe called the Major Universe from the top of the empyrean to the bottom of the earth by means of His consummate power. He resolved that the apparel of viceregency and attire of trust should be bestowed upon a created being. But there was none among the created things worthy of this favour or entitled to this dignity. The

skies with all their height and station and the lands despite their wide expanse and magnitude finding themselves incapable of performing this function, expressed their excuse. As Allah says: "We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it". As the poet Hafiz has said: "I beheld yesterday that the angels knocked at the door of the tavern. They kneaded Adam's clay and put it in the jar. Heaven could not bear the burden of the Trust. The die was cast in the name of this mad one."

As no created thing had individually the ability and capacity to bear the great burden, the all-Wise Lord prepared the marvellous product of man with parts of the whole world, both upper and lower (heavenly and mundane) in such a way that he became in his own self a world-reflecting mirror and microcosm.

I travelled the whole world in search of Jamshed's cup;
Never sat down for a day nor slept any night;
When I heard from the teacher praise of Jamshed's cup,
I myself was his world-reflecting goblet.

That is why man is called the compendium of all contingents and microcosm. The Qur'anic verse: "We showed him signs in the world and inside him" refers to this very fact. Learned scholars have elucidated fully this matter in their works. I quote it a little from the *Ruhul Bayan* of Shaikh Ismail Haqqi partly in original and partly in translation. Whatever repository of power is there in the Macrocosm is present in the Minor world which is man. As Allah has said:

> O man, do you think you are a small body, whereas in you is crystallised the macrocosm. Apparently these stars dominate us, but our inside, the psyche, dominates them. So outwardly

you are a microcosm but in fact you are the macrocosm.

All that is there in detail in the world is epitomised in man. In form he is a microcosm but in respect of constitution and power his station is greater and he is really a macrocosm. O you who possess the realm of Alexander and Jamshed, do not hanker after a mere dime; The whole world is *imminent* in you but because of ignorance, you think yourself to be contained in the world. Human body is like the empyrean, the psyche like the Throne, the heart like the Sanctuary in Heaven (*Bait al-Ma'moor*), the subtle parts (*lataif*) like paradise, spiritual powers like angels, the two eyes, ears, nostrils, nipples, orifices the mouth and navel like twelve zodiacs, the five senses (sight, hearing, taste, smell and touch), faculty of speech and intellect like the seven planets. Chieftaincy belongs to the sun while the moon is aided by it. Similarly rulership of the faculties belongs to the intellect and speech is assisted by speech. If a year has three-sixty days, human body has also as many joints. If there are thirty days in a month, there are as many teeth in the mouth; if the moon has twenty-eight stages, the mouth has as many organs of speech. The flesh is like earth, the bones like hills, the brains like mines, the stomach like the sea, the entrail like rivers, the arteries like canals, the fat like clay, hair like plants, breath like air, speech like lightning, voice like thunder, weeping like rain, laugh like whiteness, sorrow like darkness of night, sleep like death, waking like life, birth like the beginning of journey, childhood like spring, youth like summer, middle age like autumn, old age like winter, and death like the completion of the journey. The years of life are like cities, months like stages, weeks like parasangs, days like miles and breaths like steps, every breath we draw is a step towards death.

Every second a moment of my life passes away, when I look up, there is little left. The saliva is sweet, the tears saline and fluid of the ear insipid. The traits of all the animals are there in man: cognition and purity of the angels, wiliness and deceitfulness of Satan, valour of the lion, fierceness of the wolf, patience of the ass, cunning of the fox, flattery of the cat, malice of the camel, greed of the rat, hoarding of the ant, fidelity of dog and so on. Moreover, man is distinguished by theorising, disputation, discretion and diversity of vocations and industries. All these are signs of Allah the Almighty in ourselves. So praise be to Him, the best of Creators.

O You from whose self secrets of the seven heavens are manifest,
In Your bestowal the resources of rivers and mines are contained.
Before You, despite all their knowledge and station the celestial ones place their heads on the dust of abasement.

Earth, air, fire and flowing water, wear the ring of obedience to you in their ears. When the fine product of man with all perfection and excellence, with such adornment and embellishment beauty and grace of composition came into the shop of the market of the phenomenal world from the worship of the Divine craftsman, Allah adorned his head with the crown of knowledge and placing the keys of the measures of wisdom in his hands, made him the pride of the world and its denizens. The cherubs had no recourse but to admit their shortcomings and said:"O praised one! we do not know anything except what you have taught us."

"Of what use is adoration to the angels, When the bounty of love was bestowed upon man". Our revered master minds whose eyes were filled with the antimony of cognition and their sight made bright and keen by the light

of Lord Allah, have said: The immaculate Divine Being Whom nothing resembles, has no analogue in the world and its folk. What comparison can there be between Allah the Eternal and the contingents?

O you who are beyond all thought, conception and conjecture, and beyond all men have said, heard or read!
The scroll came to an end and life reached the last moment,
But we are still dwelling on the initial stage of Your praise.

Allah Who is characterised by absolute independence has said: Indeed Allah stands in no need of all the worlds, and the person characterised by utmost austerity has said: "You are all *fuqara* (dependent)". Whatever has become manifest in the world is a marvel of the flashing forth of Divine Names and Attributes. Had there been not this illumination, the world would not have come into existence. The first definiteness which took place in the Divine Being was that of passionate longing, as is learnt from the reports: Allah has said: "I was a hidden treasure; I longed to be known. Hence I created the world so that I should be known." The centre of that focalisation of desire was the reality of the Beloved, the Chief of Prophets, our Master and intercessor, Muhammad (Allah's grace and peace be upon him). As per report of Ibn Sa'ad from Qatawa, the Holy Prophet (Allah's grace and peace be upon him) said: "I was the first of prophets to be created and the last to be deputed". Abi Na'im reported that the relation between him (the Prophet) and Adam (peace be upon him) was that of the spirit and body. Allama Qastalani, Mulla Ali Qari and other eminent scholars have said that it is established from authentic Traditions that Allah spoke to His Beloved: "O my dear ! if you had not been, I would not have created the sky and would not have brought the world into existence." How excellent is what the worthy 'Attar has said:

The master of the world and Faith, treasure of fidelity,
The Chief and moon of both the worlds, the chosen one;
Sun of the Shariat and river of faith,
Light of the world and mercy for all the worlds.
Soul of the pure ones is dust under the feet of his spirit.
Let alone life, the entire creation is like dust unto him.
Master of both the worlds, here and hereafter, and king of all?
Sun of the life and faith of all. Performer of the Mi'raj and doyen of the universe;
Shadow of Allah, master of sunlike self.
Both the worlds bound to his fetlock,
The empyrean and Throne have made his dust their Sanctuary.
The leader of this world and the other,
And of what is manifest and concealed.
The supreme and lordliest of all prophets,
Guide of the pious and saintly.
The guide of Islam and director of all races.
Expounder of the hidden and, leader of part and whole.
When Allah saw that consummate light in His presence,
He created a hundred oceans of light from his light.
He was the guide of the known and all existing,
His light the goal of all created.
For him was created all that is in the world.
There is no other object except him for creation;
There is no one else more pure than his self.

Sphere of Contingency

Macrocosm or Sphere of Contingency comprises two parts, each subsisting by itself. The upper half is called the Abode of Command and the lower one of Creation. The first is named Abode of Command because it came into

existence on the behest of Allah. It did not need any time or duration for that. Indeed Allah's command is such that "as soon as He resolves anything and says 'Be', it forthwith comes into existence." The principles and realities of all contingents and the spirits of all living things are located in this world, and the world of primal types and spirits pertain to this very world. This is the World of Light situated above the empyrean. It begins with the original station of the subtlety of the Heart and, reaching up to the station of the subtlety named *Akhfi* (Covert), is known as the *Lamakan* (Super Abode).

The Second or Lower Abode is named so because its creation is bound with causes and takes place in time and comes into appearance according to the law of evolution. The verse "We created the heavens and the earth in six days." has relevance to this very Abode. What is the nature of these six days mentioned in this verse? Is it like the usual days of our present world or of the type signified by the verse: "And indeed a day for your Lord is like thousand years with which you compute", or it may be even of a longer duration such that "No one knows it except the Great Lord." The selves and bodies of all the contingent beings inhabit this Abode: the empyrean, tablet, pen,paradise, hell, stars, heavens, earths, angels, jinns, men, all animals, plants, air, water, fire, earth, heat, cold pertain to it. This is known as the World of Bodies. It begins with the top of the empyrean and extends to the nethermost tip of the earth. This world consists of two parts: the one extending from the abysm to the sky of the earth is called the Domain of Realm and the second extending from the sky of the earth to the pinnacle of the Empyrean is known as the Celestial World.

It should be known that the empyrean is situated in the Abode of Creation on which it terminates. The station of the origin of the subtelty of the Heart is in the Abode of

Command (and with this Subtlety of Heart) the Abode of Command commences. The intervening region between the place of origination of the subtlety of the Heart and the empyrean is called the *Barzakh* (barrier) because whatever obstruction is there between two things is called so. Therefore the period from death up to resurrection is also called by that name intervening as it does between life here and life hereafter. There is no doubt about the existence of this interstice, although for certain reasons the empyrean or the station of origin of the Subtlety of the Heart may also be designated so. Hence in the writings of some eminent personages the expression has been applied to both these types of interstices. Accordingly Hazrat Shaikh Abdul Ahad has written: "Above the empyrean and below the place of origination of other radicals is the root of the subtlety of the Heart".

Pathways — III

Hence the Heart is called an interstice between the Abodes of Creation and Command for the apex of Creation is the empyrean. "Because the empyrean is the end point of the Abode of Creation and faces the Abode of Command, it is called *Barzakh*". In my opinion it is possible that calling the empyrean or the place of origin of the Heart may be due to the practice of naming a thing by something adjoining or neighbouring it; in this case both flank it. Some men who are ignorant and are unable to understand the significance of what these august persons have written, have excluded the empyrean from the Abode of Creation and have ascribed it to the Abode of Command. Even more strange, some ignorant ones have called the Abode of Creation the entire Sphere of Contingency and the Abode of Command, the Sphere of Reflection thereby imagining the Sphere of Manifestation of the Names and Attributes as the Sphere of Reflection, although the Abode of Command is situated in the Sphere of Contingency; the Sphere of Reflection is another Sphere the traversing of which pertains to lesser saints and the Sphere of the Manifestation of the Names and Attributes is a third Sphere relating to the journey of higher saints as will be explained in the discussion of these spheres later on at the appropriate place.

It should be known that whatever exists from the earth to the empyrean must have its reality and origin in the Abode of Command. Since the Cosmos is necessarily in its entirety a Manifestation of the light of the Names and Attributes, hence or will appear henceforward as bound with one of the attributes of the unlimited attributes of the Absolute Being. Whether it is directly bound with the Manifestation of Divine attributes or indirectly through

some medium, for the radicals of people in general do not possess the stamina for bearing the direct light of divine Names and Attributes due to their poor capacity, low calibre and lack of fortitude but, in the first instance, develop connection with the reflections of the light of the Attributes, and deriving benefit and the capacity for upward flight by means of the light of these reflections, reach the pavilions of Divine Light. As regards the origins of the chaste and sacred selves of the prophets and angels because of their hallowed nature, power of refinement and high capacity, there is no need of any striving or the agency of reflections, as they are directly bound up with Divine Light, but without their personal light in the case of the prophets and with it in the case of angels.

Ten Subtleties

It is said that the elevated composition of man has been brought about by the constituents of both the Abodes. It consists of ten subtleties, five from the Abode of Command, namely, heart soul, mystery, covert and ultra-covert which constitute his inner entity and five from the Abode of Creation, that is, self, air, water, fire and earth forming his apparent self. When Allah said that He would confer the burden of the Trust and apparel of vicegerency on man who has a frail constitution, He raised the dignity and strength of the five elements of the Abode of Creation by their roots which are the five subtleties of the Abode of command. He established connection and love between each root and branch, and bringing it at a specific place having apposition with each in the heart which is the seat of knowledge and cognition and opening out and light of faith.

Thus He placed the subtlety of the Heart which is the root of the subtlety of the self beneath the right nipple, two-finger width away, a little inclined towards the side in a piece of flesh called the pinecone heart. It is called pinecone because it is pendant like a pinecone. The subtlety of the Spirit which is the root of the air and its place in the upper world is higher than that of the Heart formed from men of the right, was placed beneath the right nipple at a distance of two-finger width a little inclined towards the side. The subtlety of the Covert which was water and is above the spirit was placed in the vicinity of the left teat between the heart and middle of the breast. The subtlety of the Covert which was the root of the subtlety of fire and its location is above that of the *Sirr* (Secret), was formed from men of the right and placed in the vicinity of the right teat in between the spirit and middle of the breast. The Ultra-Covert which was the root of the subtlety of the earth holding a place above that of the Covert and is one of the excellent and elegant subtleties of the Abode of Command and nearer to the divine Being, was placed in the centre of the breast and has complete apposition with the Condensed Being. When these subtleties helped and supported their branches and were stationed in the breast, they raised man's station above all created things and in the large world a major world arose: "You have stated both the worlds as your price; raise your price: For you are still worth much more."

It is said that the subtleties of the Abode of Command consist of abstract lights each of which has a separate colour. The light of the heart is yellow, that of the spirit red, that of the *Sirr* white, that of the covert black, and that of the Ultra-Covert green. When man became the place of descent of Divine Light and secrets, his body was adorned with the robe of viceregency and the head with the crown of knowledge and wisdom. He was imbued with

Divine qualities and bore the burden of the Trust. He became the reflex of Allah in all the earths and vicegerent in all the worlds.

When the station of the composite form of the ten subtleties in knowledge, learning, capacity and excellence arose from the dwellers of the upper world, they felt ashamed of their having spoken out: "You will send one who would spread bloodshed" and saying "Praise be to You, we do not know anything except what You have taught us," laid down their head in prostration acknowledging his excellence and eminence. This is the genesis of man and this is his reality. "One who recognises his self, recognises his Lord". This is the exposition of: "Indeed Allah has created man in His own like". The saint of Herat Abdullah Ansari says: "Unity is the attribute of the Perfect Being and power is the proof of His greatness and sublimity. He desired that He should see His omnipotence. So He created the world; He wished to see Himself, so He created man." The Beloved desired that He should manifest Himself, So He set up the pavilion on the plain of man's water and clay.

And that is the reason for mentioning and admonition in the esteemed Verse: "And look into yourselves if you are discerning," that is if you see with your insight the great signs and subtle secrets, wonderful lights, sublime graces which reside in your breasts, and bestowed upon yourselves: what will you have and what in the remembering heart, the ardent spirit of the longing the humble *khafi* and lowly *akhfi*:

Neither the sky possesses nor the terrestrial worlds, whatever is there in the inmost core of man. When the five subtleties of the World of Command fell away from their place and combined with their branches in the dark habitat, getting confined in the human body as a result of

love they lost their luminosity and brightness and became devoid of light due to the subtleties of creation.

"The last rung is that of man and he fell away from the position of adoration; If he does not turn back from this journey there is no one more deprived that he". These five subtleties are in reality five stations of sainthood. Every station leads to the sublime Divine Self. Since the guidance of men on the paths of righteousness is bound up with the personalities of prophets and apostles, that path alone is the path of guidance which was adopted and trodden by them, and these five subtleties are those five paths by means of which prophets of high resolve have reached their goal in the world of sainthood.

First Mode

The first path is that of the subtlety of the heart. This is the first nearest place to the World of Command and near the World of Creation. The connection of this subtlety is with the illumination of the quality of creation which is a relational attribute of Allah pertaining to action, creating, producing, founding, inventing. The creation of the contingents is by this attribute. That is why the place of origination of the heart is called the Major Heart and the comprehensive reality of man. This noble subtlety is to the other subtleties of the World of Command like the base and foundation; operation of the other subtleties depends upon the illumination and purification of this comprehensive subtlety. The location of this noble subtlety in the human body is in the pinecone-like heart upon whose being well and sound depend the well being and soundness of the human body. So the Prophet said, as reported by Ibn Majah: "Be aware, indeed in the human body there is a lump of flesh; if it is healthy, the whole body

is sound, and if out of order, the whole body goes rot: Know, this is the heart".

In the World of Creation, the subtlety of the self is related to and bound up with the subtlety of the heart, as already mentioned. Hence the relation of the subtlety of the *nafs* to other subtleties of the world of creation is like that of the essence or substance. That is why the sons of the Mujaddid used to exert themselves in purifying the subtlety of the *nafs* after having done with that of the heart, and used to say that the purification of the other subtleties is automatically acquired by the achievement of these two. But the method of the Mujaddid consisted of a long course in which purification of all the subtleties was effected. Reaching up to Hazrat Adam (peace be upon him) is by means of this very subtlety. Hence it is said that it is under his feet for he was the first to traverse this path. He who reaches Allah by this hard path is called the follower of Adam's mode and is able to reach one out of the five stations of sainthood.

Second Mode

It is the subtlety of the spirit which bears relation to the illumination of the affirmative attributes of Allah and as compared with the attribute of creation which is a relative attribute, is one step nearer to the person of Allah Almighty. The reaching of Hazrat Nùh and Ibrahim (peace be upon them) was through this noble subtlety. Hence it is said to be under the feet of these personages. One who achieves communion through it, is said to follow the mode of Ibrahim (peace be upon him). He is said to attain two stations out of five of sainthood.

Third Mode

There is the subtlety of the *Sirr* which relates to the illumination of the negative attributes of Allah. As compared with the positive attributes, it is one step nearer to the Divine Being. Hazrat Musa (peace be upon him) attained communion by means of this noble subtlety. Hence it is said to be under his feet, for attainment of communion is effected through him. One following this course is said to follow Hazrat Musa's (peace be upon him) mode. He attains three out of five stations of sainthood.

Fourth Mode

This belongs to the subtlety of *Khafi* which relates to the illumination of negative attributes of *Tanziyah* (Covertness), As compared with the personal Traits of Allah, it is one step nearer to the Divine Being. The communion of Hazrat Isa (peace be upon him) was through this subtlety. Hence it is said to lie under his feet. He who attains it is to follow Hazrat Isa's (peace be upon him) mode. He has the capacity to achieve four out of five stations of sainthood.

Fifth Mode

This is the subtlety of *A khfi* which relates to the illumination of the Comprehensive Trait and lies like *barzakh* (bridge) between *tanziyah* (Retraction) and abstract Unity. This noble subtlety, which is the best and most excellent of subtleties and nearest Allah, is located in the centre of the chest which has absolute appositeness to the

most optimised. The communion of the last of prophets, beloved of Allah, our intercessor and Master, Mohammad (Allah's grace and peace be upon him), was by means of this noble subtlety. He who attains communion by this route is called follower of the mode of Muhammad (Allah's grace and peace be upon him), possessing the capacity of all the five:

Truly, This is by the grace of Allah. He gives it to whomsoever He desires.

Multiplicity of cults and modes is to facilitate matters for men in view of the differences prevailing among them in respect of determination and capacity. This proceeds from the infinite mercy of Allah Who has said: "We have brought forth for all amongst you a mode and course. Had Allah desired He could have brought you out as a single *ummah* He only tests you in what He bestows on you. Therefore excel in doing good".

Pathways—IV

It should be borne in mind that for attaining the goal each of these five courses is sufficient, although there is difference in grace, exaltation and gradation of rank. As regards the prophets, Allah says: "We have given precedence to some, have had talk with some and have raised the rank of some". The more one is close to heaven, the greater rank he has. Those who have attained two ranks are distinguished from those who possess only one. Similarly those with three are distinguished from those who possess two, and so on. The fixation of stations and bestowal of a mission is providential. Striving has nothing to do with it except that strenuous effort and excessive attention on the part of a perfect preceptor brings it about: It is all a matter of good luck. Let us see whom it favours. These five courses and stations are like the eight gates of Heaven. Each one is sufficient for entering the abode of submission and attaining the altitude of acceptance. Each gate is identified with some group. There are some who have the right of entering by two gates, some by three, and so on so, that there are some worthies for whom shouts of acclamation and expressions of welcome would come forth from all the eight gates. The Master of both the Worlds, leader of men and *jinns,* Prophet Muhammad (Allah's grace and peace be upon him) has said; "Those who have maintained *salat* (prayer), would be called from the gate of *salat,* those who have waged *jihad* from the gate of *jihad*, those giving charities from the gate of charity, those fasting from the gate of fasting".

Hearing this Hazrat Abu Bakr (May Allah be pleased with him) asked: "O Prophet of Allah is it necessary that a person should be called from these gates only? Can't he be called from all these"?

The Holy Prophet (Allah's grace and peace be upon him) replied: "Yes, Maintain the desire that you are one of them. O Abu Bakr, I too desire this. Allah graces with His Mercy whomsoever He wishes." It should be known that when our exalted saints associate the fine subtleties with the prophets, they mean that the nearness a traveller acquires by them is subservient and approximate to the reflection of that nearness which the prophets obtained in their sainthood. The rank of a prophet has quite a different nature in comparison with which the knowledge and cognition of sainthood stand no comparison. Hazrat Shah Ghulam Ali has written in one of his letters: "A subtlety being under the feet of a prophet means that a quality out of various qualities really upbears him and that quality comprises many parts out of which one is granted to the traveller. What is meant is that Allah the Almighty is absolutely independent. He bears no resemblance to the world and its folk. Whatever has come into being is the consequence of the illumination of His Names and Attributes. Since the whole universe is from beginning to end a manifestation of the Divine Names and Attributes, therefore every person is necessarily moulded by a quality out of various infinite qualities of Allah. Every virtue is like a flower which has an unlimited number of parts, for every quality has innumerable illuminations and each illumination has countless reflections, and every reflection has points without limit. The prophets bear relation to the overall categories and have been fostered by them. Whereas all people other that them are concerned with the reflections and their points which are in the nature of constituents and have been nurtured on them. The attribute of creation from which actions emanate is the rearer of Adam (peace be on him) who has been raised on this quality. Anyone who has been raised on a part of this attribute that constitutes a partial fixation of that, is said to be bred on his category; his sainthood falls under Hazrat

Adam's (peace be upon him) feet and his attainment is through the subtlety of the heart.

Hazrat Nuh and Ibrahim (peace be upon them) were moulded by a positive attribute, particularly that of knowledge which is most excellent of personal attributes. Hazrat Musa (peace be upon him) was fostered by personal attributes, and the quality of speech was his nurturer.

The fostering of Hazrat Isa (peace be upon him) was by a negative attribute which is the abode of sanctity and purity. Fostering of the Last of Prophets was by the complete cumulative comprehension of attributes, states, sanctities and purities which is the centre of the circle of these excellences. Interpretation of attributes and states behoves the attribute of knowledge because it comprehends all other attributes. If any part of it fosters anyone, it constitutes the basis of his salience and his ways are those of Ibrahim, Musa, Isa or Muhammad (Allah's Grace and Peace be upon them). The journey of one following the way of Muhammad (Allah's grace and peace be upon him) proceeds gradually on a straight course from the heart to the spirit, from the spirit to the *Sirr* (mystery) and so on to *Khafi* (covert) and *akhfi* (ultra-covert) up to the Almighty so that he traverses one by one the five subtleties of the World of command, observes this very order in their roots and the further roots of roots until he attains his object as against the traversers of other types of sainthood. Such saints, as it were, tunnel their way to their objective. No doubt acts, attributes, states and essences are not separate from Allah's self. If there is apartness, it is in the reflections. Hence in that quarter those who reach up to acts, attributes, states and essences have a share in the effulgences of the Divine Being, although one who is in the subtlety of *akhfi* (ultra-covert) has a distinction both in the high and low.

It should be borne in mind that the prophets are appointed in the World of Creation and their call is meant for the world. Hence they have been made to partake of the elements of creation which is the physical frame. The bounties of heaven, torments of hell, wealth of vision and adversity of deprivation are bound up with Creation. The World of Command has nothing to do with it. Duties, obligation, *Sunnah* are concerned with the body and appurtenances of creation. The lot of the elements of the World of Command consists of supernumerary acts.

It should be known that the journey of the traveller in the sphere of contingency and reflection called the Junior Sainthood, is towards Allah, and journey from the origin of fixation, that is the sphere of Senior Sainthood, from the illuminations of the Names and Attributes to those of the Divine Being and Pure Self, is called journey in Allah.

It should be known that the meaning of attainment by one of the five subtleties is this that the descent of grace on that particular subtlety is more. Special qualities like pleasure, sweetness and satisfaction we get from it are not to be found in others. The meaning of refinement of the subtleties is this that the subtleties reach their previous conditions and states and find out their brightness so that the inner workshop is renewed and brightened. Beginning is made with the subtlety of the heart. When a subtlety recalls its root, its enthusiasm is whetted and it resolves to fly towards it so that it should reach it. Because of extreme enthusiasm a flame leaps up which is known as "Opening of the gate". Gradually this flame becomes stronger and higher so far so that it comes out of the body. This is what is meant by saying that the subtlety emerged from the frame. That time a radiant way opens out from the seat of the subtlety of its real place which is situated above the empyrean so that it should join its root. Be it known that from the time of their reaching their matrix and staying

there, the traveller observes the light of the subtleties outside his chest which is called by eminent saints of our order *travelling in the world.* Then the subtleties reach their origins and stay in them, and travelling in the psyche commences. At that time whatever the traveller sees of lights and secrets, he sees in his own chest and reaches the secret of the Qur'anic verse: "We showed him Our signs in the universe and his own self."

The Mujaddid writes that the heart belongs to the universe of Command. By creating love in it for the world of Creation, it was brought down to this world and it established its special relation with a piece of flesh on the right side in such a way that a thing develops love for a slave girl because of which he descends in her house. And the spirit which is finer than the heart belongs to the persons of the right and three subtleties which are above that of the spirit, dignified by the fact that "the best of things is the middle one," except that *khafi,* covert and *akhfi* (ultra-covert) border the covert, one on the right and the other on the left.

The *Nafs* (psyche) is near the senses and has relation with the brain, and the development of the heart depends upon reaching the site of the spirit and the place above it. Similarly the development of the spirit and what is above it is connected with their reaching the higher places but this reaching in the beginning is in the nature of states and at the end by way of place. The development of the psyche depends upon its reaching the place of the heart by way of states in the beginning and by way of site in the end. Finally, these six subtleties reach the state of ultra-covert-ness and all unanimously resolve to reach the celestial world, leaving the subtlety of the body empty. Hence this flying also begins with states and those by way of site. During this course they reach *fana* (fanum). The death said to be before death is because of the separation of

these six subtleties from the subtlety of the frame. It is also written that it is not necessary all the subtleties should gather at one place and fly from there. It is possible that sometime both the heart and spirit join together in the matter and sometimes all three or four. What has been mentioned first is most perfect and consummate, and pertains to the sainthood of Muhammad (Allah's grace and peace be upon him).

What is besides these is a category out of the categories of sainthood. It is also written that after the separation of the six subtleties and their Ascension to the World of Command, their vicegerent in this world necessarily continues to be the body and performs the functions of all of them. Thereafter if there is any revelation, it is upon this piece of flesh which is the vicegerent of the total reality of the heart. In the Tradition: "He who spared forty mornings for Allah, the springs of wisdom rose from his heart to the tongue," the heart means, this very piece of flesh. In other Traditions it carries this very significance.

These relate to this very piece of flesh and not the overall reality which has wholly come out of profane desires. In other Traditions there is reference to the change of heart, as the Holy Prophet (Allah's grace and peace be upon him) said: "A believer's heart is between two fingers out of the fingers of Allah." Another Tradition runs: "A believer's heart is a furrow in a ploughed field." Again the Holy Prophet said: "O Allah, set my heart on Your worship, and make it turn away and not stay put in this piece of flesh," for the integral reality does not undergo any change at all. On the other hand, it remains composed with absolute satisfaction.

Khalil has said about the Prophet: "He who seeks composure of the heart, his fleshly heart resolved it and not anything else, for the real heart, is without doubt

composed but his self too is composed by the chastisement of the real heart".

The author of *Awarif* says: "Revelation is a quality of composed self which arises from the place of the heart: indeed its varieties and changes are created by the qualities of the composed self".

It is written: "If the six subtleties, after separation from the body and reaching heaven, and getting imbued in the celestial colour, come back to the body, they develop a relation besides that of love, becoming like the body, and after this mixing again develop a sort of annihilation, becoming like the dead. At this time they are illumined by another special illumination with which they develop life again, reaching the station of abiding in Allah and getting steeped in His qualities. If at this time the robe given to man is taken away and he is sent back to the world, he would descend from the low to the lower, leading to completion. If he is not sent back to the world, and the process of lowering does not take place, he would be in the category of recluse saints and would not be in a position to train seekers and perfecting the raw ones. This is the matter of beginning and ending by way of hint and innuendo. But it is impossible to understand it without covering the stages.

It is written: "It should be known that this return of the one reaching which occurs completely, is one of the most perfect stations of administering to people. This regression is a means of numerous accumulations. These oblivions are unaware of this oblivion and those cognisant are unaware of it. This station is one of praise resembling dispraise. Everyone deficient in understanding cannot understand it. If the excellences of this oblivion are mentioned, no one would like to desire Presence. It is that oblivion which made the virtues of man better than those

of angels. It is that oblivion which makes one rise to the station of Prophethood from sainthood. It is the oblivion which betakes a Prophet from prophethood to apostleship. It is the oblivion which renders the saints associating with men superior to the saints observing isolation. It is the oblivion which gives precedence to the Holy Prophet (Allah's grace and peace be upon him) over Hazrat Abu Bakr (May Allah be pleased with him) inasmuch as after that it becomes just like the ordering of a horse. It is the oblivion which makes waking consciousness preferable to the trance. It is the oblivion which puts prophethood above sainthood. It is that oblivion which Hazrat Siddiq-e-Akbar, Abu Bakr (May Allah be pleased with him) longed when he said: "Would to Allah I had Muhammad's *sahw* (waking trance). It is that oblivion of which Attainment is just a prelude. It is oblivion which appears to be descent but is in fact rising high. It is that oblivion which makes the elect resemble the common and becomes a cover of their excellences: If I try to explain it, its exposition would acquire infinite proportions". It is said: "The cover of the saints are their own traits." Whatever common people need, these worthy ones also stand in need of. Sainthood does not relieve them of need. Their anger is also in the nature of the anger of ordinary human beings. When the Chief of Prophets himself says: "I feel angry just as men feel angry", what can we say of the saints? These revered ones too are just like other men in eating, drinking, living family life and having affinity with their children and members of their household. The six-fold relations are necessary for all men and do not vanish from either the elect or the common. Allah says about the Prophets: "Had We not vested them with a body, they would have taken means." The pagans deficient in sight used to ask: "What sort of apostle is this that he takes food and moves about in the cities?" Hence he who looks at the outside of saints, remains like one bereft and lost

both in the world and hereafter. It is this looking at things superficially which deprived Abu Jahl and Abu Lahab of the wealth of Islam and plunged them in eternal loss. Fortunate is one who, because of seeing the outward aspect of things, does not look at the saints shortsightedly and with his keen insight penetrates into the inner qualities of these worthies and their inside. Like the Nile of Egypt, it is a calamity for those excluded and water for those loved. Very strange though. Human qualities appear more striking in saints than in all other men. The reason for it is that darkness, even if slight, appears more prominent on level and clear ground in comparison with uneven and unclear place even if it be more. But the darkness of human qualities sinks fully into common men, penetrating into the body, heart and soul. In high persons it remains on the body and *nafs* (psyche) only. In the elect of the *nafs* too remains immune, the darkness being limited to the body. Again, this darkness is a source of loss and harm for common folk but a means of excellence and freshness for the elite. It is this darkness of the elect which removes the darkness of the common people purifies their hearts and cleans their selves. If this darkness had not been there, there would have been no intercourse between the common and high, and the passage of bestowing and receiving benefits would have been blocked. This darkness does not remain with the elite to such an extent that it should stain them. On the other hand, repentance and seeking forgiveness which follow it obliterate many a darkness and dirt, brushing up their minds and causing further development. It is this darkness which is absent in angles and stands in the way of their developing. The expression darkness for them is in the nature of praise in the guise of dispraise. Common folk who resemble cattle take the qualities of the elect to be like their own and remain deprived and spurned. To imagine the invisible after the visible is improper. Every station has separate

qualities and every place possesses different characteristics. It is written: Allah has concealed the saints in such a way that their outside knows nothing of the inside, specially those who are opposed to them. Their inside which has developed relations with the Covert is also covert. Their inside like the world of command also partakes of covertness. How can the apparent which is altogether covert apprehend it? In fact it is near the *nafs*. Hence it refuses relation with it out of extreme ignorance and lack of affinity. It is possible that the *nafs* is cognizant of its apposition but it does not know to whom it bears relevance. In fact it is very possible that it should deny its real relevant. All these bear relevance to what is their height. The low is in its inside and outside dominated by this relevance. So how can it know what it has and with whom? It has no way to cognition but acknowledging its inability. Hence Hazrat Abu Bakr (May Allah be pleased with him) said: "Averment of incapacity is the apprehension of apprehension". The essence of understanding means a special relation the understanding is dominated, he does not understand his own understanding and another person does not know the state as it has passed. It is written:

> "O Allah, what is this that the inside of Your saints is like the pure water of Hazrat Khizr (peace be on him) so that who ever drinks even a drop of it acquires eternal life and his outside is such a deadly poison that whoever looked at them, plunged into eternal death. These are persons whose inside is all mercy and their outside all affliction. He who sights their inside is one of them and he who sees their outside only is *wali*. These saintly persons outwardly look like barley but in fact bestow wheat".

Pathways—V

Outwardly they are like common people but inwardly have the quality of angels. In appearance they are on earth but in fact they are in heaven. Their associate is rid of infelicity and their companion acquires felicity. They form the party of Allah. Lo! They belong to the party of those who attain salvation.

This is a bit óf the disquistion and research of those worthy personages: *What is less betokens much and a drop of water tells us of the pool.* May Allah requite them munificently for they have indicated for us of low capacity the nearest and easiest way which verily leads to the objective in view. The signs and marks of this path have been pointed out by the leader of the cult, the Glory of Truth and Faith, Hazrat Sayyed al-Sadat Muhammad Naqshbandi, *Mushkilkusha* Bukhari after he had laid his head in prostration for fifteen days and beseeched Allah that He should grace him with the indication of a path which should be both easy and helpful in attainment. His prayer was accepted and this noble mode was granted to him which contains the utmost in its very inception.

The coin minted in Yethreb and Bath'ha was struck finally. No one could decipher the script of that coin in Bukhara except the mind of the King of Naqshbands; that pure pearl wherever he is, his mind is the land of Bukhara. His beginning is the final stage of every accomplished one. From his consummate achievement the pocket of desire is empty.

This revered one said: "The mode bestowed upon me certainly takes one to the goal and has great benefit. There is neither lacking in it nor need of any strenuous discipline. We are those graced and those whose wishes are fulfilled.

Following the *sunnat*, acting on resolve and rèsorting to *khafi* (covert) type of remembering, is my mode."

The *Khalifas* (deputies) and successors of this revered saint have clarified and brightened his mode still more so that at last the sun of perfection appeared on the sky of guidance. Hazrat Imam Rabbani, Mujaddid Alf-e-Thàni, Shaikh Ahmad Farooqui Sarhandi made this glorious path a highly beneficial highroad, and carrying it to extreme limits illumined the whole world. May Allah reward him and exalt him in Islam and among Muslims. These revered ones have laid down certain rules and principles for reaching utmost limits so that acting upon them the traveller should traverse the path of love. Hence this humble one first sets down those principles and utterances of that exalted saint and would then describe the nature of *suluk* (mystic traversing) and its stages. There is no one except who graces us with aid and on Him do we depend: The caravan in which He, the Divine Beloved, is, I cannot reach; It is enough if the sound of its bells reaches me from a far.

Ten Principles or Means

It is said that traversing the path of *suluk* (mystic journey) is by means of ten modes on which the foundation thereof is laid. Firstly,repentance and penitence; secondly, isolation and exercise, thirdly, piety and austerity; fourthly, worship and quiet remembering; fifthly, devotion and contentment; sixthly rapt attentions and hope; seventhly, patience and submission; eighthly, reliance on and trust in Allah; ninthly, praising Allah and thanking Him, and tenthly, seeking His approbation and pleasure.

It should be known that those who have given precedence to the traversing of *suluk* and the subtleties of

the world of Creation personally cover the ten stages and ranks comprised in the above mentioned means, and those who give precedence to traversing by raptness cover these in the course of purifying the subtleties of the world of command, because in traversing it the sphere of the contingent world can also be feasible which depends upon the annihilation of the heart by which the heart of the traveller joins the fold of saints.

It is said that people lack this capacity nowadays. The first stage is that of repentance. A long time is required for this. If the detailed course is given of what is to be gone through for this, it might lead to disturbance, and the traveller failing to reach his object, might not be able to attain the stage of repentance. Hence the preceptor should resort only to summary guidance and leave the detail to time. After the stage of repentance is passed, the Shaykh should in a summary way give necessary education according to his capacity, pay attention to him. He should acquaint him with the requisite conditions of following the path and direct him to follow the Qur'an, the *Sunnah*, sayings of the leading personages and those of the righteous people of the past. He should tell him that the elucidations and facts opposed to the Qur'an and *Sunnah* should not be credited; on the contrary he should have an aversion for them. He should get them corrected in accordance with the beliefs of the righteous sect of *Ahl-e-Sunnat wa al-Jamaat*, and acquainting him with the ordainments of *Fiqah* in important matters, direct him to act according to them, and tell him that in pursuing this path no soaring aloft is possible without the two wings of conviction and practical action.

It is impossible, O Sadi! that we should follow the path of purification;
Without following into the footsteps of the Prophet.

He should direct him that he should be very particular in taking his meals. Whatever he gets and wherever he comes by it, he should not take unless he ascertains it thoroughly according to the pronouncements of the luminous *shariat*. In short, in all matters he should adopt whatever the Prophet orders and abstain from what he forbids, making this his firm practice.

It should be known that the covering of the ten stations in extensive, in order, is the vogue of the *salik-e-majzub* (absorbed) who gives precedence to the traversing of the path and purification of the subtleties of the world of Creation; traversing in brief is for the *majzub* (rapt) *salik* because the primal grace of Allah has entangled him in His love so that he cannot go through the entire gamut of the ten stations. Because of his absorbing passion, he automatically attains complete mastery over them which is beyond the capacity of one going punctiliously striving for them in detail. Let it be known that whether the traveller is a *salik-e-majzub* (post rapt) or *majzub-e-salik* (fore-rapt), after going through their respective course, both attain their goal. In point of attainment, one has not precedence over the other, just as two persons reach from two distant places the sanctuary of Ka'aba. One goes on gathering in his mind the sites on the way and the nature of the stages according to his capacity and the other shuts his eyes on these and reaches the Ka'aba intoxicated by the wine of love. In reaching the Ka'aba both stand equal; no one has precedence over the other although they differ in the observance of the sites on the way.

Let it be known that after reaching the goal ignorance is necessary for both, whether one belongs to the gnostics and is divinely inspired or fore-rapt *salik* who is in the category of the ignorant and amazed. Those who become cognizant of the Divine Being, become ignorant and dazed in cognition.

The traversing of these ten stations is bound up with three types of illuminations. Firstly, the illumination of acts known as encirclement. These are the illuminations of the attributes of creation. Secondly, the illuminations of attributes known as manifestation. Thirdly, the illumination of the Divine Being known as witnessing. All these stations besides that of approbation are bound with the illumination of acts and attributes. The station of approbation is bound with the illumination of the Divine Being and personal love which necessitates the equality of the beloved in comparison with His bounty to the lover. Hence pleasure arises and odium disappears. The attainment of the nine stations although they are bound up with the illumination of acts and attributes, still their reaching the limit of excellence and absolute annihilation is bound with the illumination of the Divine Person. When the traveller finds the power of Allah operate on him and all things, he is irresistibly driven to repentance and penitence. Starting weeping and crying, he takes to isolation and disciplinary exercises. Out of fear and apprehension he resorts to piety and austerity, and turns to worship and remembrance. When he perceives the greatness and majesty of Allah, the gross world becomes worthless and foul in his eyes. Hence he develops interest in the world and adopts continence and contentment. When the beneficence and kindness of Allah flashes on him, he enters the station of rapt attention and hope. And when he considers Allah as the Lord of bounty, regarding beneficence and denial of it from Him, makes patience and pleasing Allah his practice. Pursuing the path of trust and confidence, he enters the state of gratitude and praise of Allah. The state of pleasing arises when the vexing of the Beloved becomes equal to His caress. When this comes about, aversion disappears and whatever proceeds from the Beloved becomes lovely.

And if you are called by Me to die, do so hearing and obeying;
And respond to the Caller to death saying: with pleasure and welcome.

Reaching this high stage takes place after traversing the path of *suluk*, passion and witnessing. But its attaining the highest limit of excellence and complete annihilation befittingly, would take place in heaven depending upon the sight of Allah and His pleasure. Abu Said reports as per both the authentic compilations, *Muslim and Bukhari*, that the Prophet said: "Indeed Allah said to the dwellers of Heaven; 'O residents of Heaven!' and they said: 'O our Lord, all auspicious thing are in Your hands and the good of all', He said: 'Are you pleased?' They replied: 'Being pleased does not lie with us; Whatever You grant is beyond anyone among Your creatures.' He said: 'Beware you will be bestowed even more than this, so they said: 'O Allah, what is better than this'? He replied: "We have made paradise lawful for you, so there would never be wrath on you after this."

The nine stations cannot be imagined in Hereafter. What repentance or penitence can be there and what for would be isolation and discipline? There would all be what the mind desires or please the eyes. What is the need of piety and continence? There is neither worship nor remembrance; why speak of piety or continence? There would be no need of attention or hope. What for patience or resignation and then? There would be no need of trust or reliance. No doubt, praise and gratitude will have their place but these are offshoots of the station of approbation, not separate from it. "I neither desire eternal life from You, Nor luxury and bounty in the world; Nor do I long for the object of the heart for comfort; Whatever constitutes Your pleasure, I seek that."

May Allah help destitutes and helpless ones like us to have ample measure of these high ranks, and lofty stations. It is not hard for the generous ones to solve our difficulties. As a token of the sanctity of the Prime of men (Allah's grace and peace be upon him, his progeny, and his companions).

Of the stations of excellence none is better than that of submission, O Allah, except the rank of Your personal love earmarked for Your beloved Hazrat Muhammad (Allah's grace and peace be upon him) who is above all relative considerations and associations. This great favour arises from the sublime good faith in the Beloved to such an extent that if Love applies a knife to the lover's gullet and chops off one limb after another, the lover derives pleasure from that and thinks his good and welfare lie in that. The station of resignation, which means removal of repugnance, is acquired and provides instant gratification. It acts as a separator between repugnance and pleasantness caused by an act. It is proper that at this place a servant out of servants provided for should be the appointed basis of subservience, suretiship and heirship. All this depends upon Allah the Almighty as set down by the Mujaddid. He has also written that it should be known that external repugnance is not at variance with inner felicity, and its repetition not nullifying the sweetness of reality for the external and internal aspect of a perfect saint is made according to general human qualities so that it should become the cover of his excellence and create a condition of tribulation and test, and what causes truth is mixed with what confutes it. This inner and outer of a saint should, in respect of the inside and reality, be considered like a garment for the person wearing it. It is known what relation that garment has to that man. This is the relation which the external form bears to his reality. The sightless ones regard the external aspect of the saint like a hill and

consider it like their own forms devoid of reality. Hence they remain in a state of negation and remain bereft. Peace on him who follows guidance and makes obeisance to the Holy Prophet (Allah's grace and peace be upon him) compulsory.

Pathways – VI

Eleven Expressions

The noble course is based on eleven expressions out of which eight are reported from the saint of saints Hazrat Abdul Khaliq and three from Hazrat Sayyed Bahauddin Naqshband. These expressions are:

1. Hosh-Dar-Dam

(Keeping awake during the breaths):

This means being awake and aware of the traveller in every breath so that he should not become listless. We draw 24000 breaths or a little more in twenty-four hours. On the day of Resurrection the traveller would count how many breaths he passed in listlessness and would feel repentant. Sometimes he would be long saying 'would that I had the opportunity, and sometimes repent. My preceptor used to strongly enjoin the seekers that they should remember twenty five thousand times day and night so that they should earn as much provision in the Hereafter, he is a gainer who refrains from the desires of his carnal self and longs for and bases his aspiration on Allah. Hazrat Ubaidullah Ahrar has said that in this noble order guarding of the self is provided, for Hazrat Shah Naqshband has said; "This course depends on the self. It does not allow it to go waste and strives that in inhaling and exhaling the breath should not go in and come out in heedlessness, and unmindfulness should not creep into the heart between any two breaths. By virtue of this safeguard, the traveller attains the wealth of cognition and Presence".

Hazrat Najmuddin Kubra has said: "Remembrances in the breath of animals are but their necessary inhalation. In the coming and going out of the breaths, there are letters of a high type indicating the invisibility of the divinity of Allah. Whether one wishes or not, these are always present. Therefore a judicious seeker is one who, when pronouncing these letters, keeps in view the divinity of Allah. He should be cognisant and aware of the coming in and going out of the breath, so that there occurs no disturbance in respect of presence before the Almighty. He reaches such a station that this worthy relation is present spontaneously in his mind and he cannot remove it without effort".

O you conversant with the letter, divinity is there intent in the world invisible.
Your breaths are based upon this very letter.
Beware of this letter in hope and despair;
I have uttered a fine word if you care for it.

You should know that the Invisible Divinity is an expression which, according to men knowing reality, signifies the Divine Being in respect of being infinite whom no knowledge or understanding can reach. Some learned men have said, as Abul Baqa puts it: The root of the Divine word is *hu*, a pronoun for the third person. As the Kufis have said: Indeed *way* (the letter v) is for the elongation of the *zumma* and this is superfluous because of dropping in *huma* and *hum*. When they affirmed the existence of Allah they referred to *Hu*. When they came to know that Allah is the master of all things, the letter *lam* standing for importing ownership, was prefixed to it and termed *Lahu*, saying *Lahu ma fissamat wal ard.* (To Him belongs the sovereignty of the heavens and what is in the earth). Again, *Al* expressive of particulation was tacked on to it so that the complete word became *Allah*, the special personal name of Allah. Praise be to Allah in the comprehension

of whose Being and Attributes the learned are at a loss because of their being covered up in the lights of His Greatness and concealment of His Majesty just as they are perplexed in the word importing it which is both His Name and Attribute; derived and yet not derived, *Alam* is not applicable to any except His Name just like the reflection out of the rays from these lights. Hence the eyes of the observers failed to understand it.

O you who have stayed on the coast of 'Ain from the sea of knowledge!
There is tranquility in the sea and tumult on the shore.
Re:nove your sight clean from the wave of both the worlds,
Be aware of the sea between your breaths.

2. Nazar Bar Qadam (Eyes set on Steps)

This means that the traveller while going on should set his eyes on the hind of his feet so that he is not confused by various things scattered around him and should not cast his glance on anything undesirable. 'Do not move on the earth ostentatiously', refers to this very matter, for the dispersion of sight leads to arrogance. When one looks at the hind on one's feet, one is remote from conceit. It has been said that it means realization of one's cult. The traveller keeps an eye on his own states and subtleties as to which prophet's paths he is treading. It is also said that looking at the heel means moving fast so that the traveller does not remain behind his glance. When the sight reaches any place, the foot also follows it quickly. Jami had written in the praise of Imam: He has seldom breathed without sense of association and awareness; His eye does not swerve from the heels. Since he has always quickly looked at himself, His feet have not stayed behind his glance.

The first applies to the beginners, the second to the middling, and the third to the accomplished ones, as has been said by some leading personages.

3. Safar Dar Watan
(Travelling in One's Homeland)

This means that the traveller moves from human qualities to angelic and from angelic qualities to divine. He emerges from low morals to celestial ones implied in 'Imbue yourselves with Divine morals'. The saints of our order do not resort to traversing of the world which is a long and arduous journey and cover it by their travel inside. Instead of extensive travel, they resort to the intensive one. It is said that the traveller should in the beginning travel only so much that he reaches some revered one and should, in his company, strive hard to acquire the capacity for cognisance. Maulana Sa'duddin Kashghari has said that a wicked person remains wicked wherever he goes; his wickedness does not disappear so long as he does not change over from gross qualities to noble ones. Hazrat Ùbaidullah Ahrar has said: When one reaches a revered person one should purge oneself of the forms and marks of gross things of the world; he should acquire the quality of gravity and develop association with the *Khawajas* (Masters.) Thereafter he is at liberty to go wherever he likes:

O Allah! how fine it is to laugh without the mouth;
To see the world without the eyes;
Sit down and travel, for it is very nice;
That one should go about the world without feet.

4. Khilwat Dar Anjuman
(Isolation in Company)

This means that when one is in a disturbing atmosphere, in the midst of others or an assembly, heedlessness and dispersion should not find way into the private chamber of one's heart. Apparently he is with people but inwardly he is with Allah according to the maxim: A *sufi* is both in company and out of it. Be aware inwardly and indifferent outwardly; Such a commendable practice we have found in but few.

This capacity is acquired with difficulty in the beginning but in the end it becomes very easy. In our order even the beginners can develop it but in other orders only accomplished persons can attain it because it is acquired by inward travel with which the course commences and travelling in the world is effected along with it as opposed to other orders which begin with outward travel and end with the inner one. In this respect if the ultimate is counted to be in the beginning, it would be right. The person who possesses this capacity has composure in the most disturbing conditions. Along with that, if he combines the outer with the inner, it would be all the better. With this are understood the words of Allah; Remember the Name of your Allah and sever from Him as it should be.

Our eminent saints have said that our practice is that of company, for isolation means renown and renown brings perplexity; in company there is composure and peace. The doyen of saints has said in his explanation of isolation in company that one should be so engrossed in remembrance, it should dominate you to such an extent and you should get so absorbed in it that if you go out in a street you should not hear anyone's voice. Hazrat Ahrar says: "If you engross yourselves with utmost concentration five or six days, you would reach such a state that the voices

and talk of people, whatever reaches your ears, would become remembering". Qazi Muhammad has reported from Hazrat Ahrar that in the beginning of the journey remembrance swayed and dominated my mind to such an extent that if the breeze moved, the leaf of a tree stirred, or the voice of a person reached my ears, I regarded it as remembrance. He whose state was this in the beginning, his ultimate state can be imagined. As the maxim goes: 'Imagine what my spring would be from the nature of my garden'. Instead of resorting to Ten and Forty days of isolated sitting, the saints of our order content themselves, with this sort of company and isolation, for their outcome is contained in these and is devoid of perturbation.

"He who got one glimpse of Shams Din in Tabrez,
Laughs at Tens and Fortys of isolated contemplation."

It should be known that sometimes owing to human obligations, heedlessness arising from the knowledge of knowledge ensues. This is known as commendable heedlessness which does not at all lead to distraction and perturbation of mind but is conducive to intense composure as has been mentioned at the end of the exposition of the Ten Subtleties by the Mujaddid and the verse: "Buying and selling do not make them forget remembering Allah," shows.

5. Yàd Kard

(Casting off Heedlessness in Remembrance)

This means giving up heedlessness in the process of remembrance which is the remembrance of the Divine Personal Name or Negation and Affirmation. Whether with the heart or tongue, sleeping or awake, by speech or silence, in motion or by speech or rest, there should be no

intermissions. "You should not be oblivious of that Moon, Even so much as the twinkling of an eye: It may be that She might glance towards you and you are not aware of it".

You should know that in oral remembrance, intermission is unavoidable but in mental remembrance this is not so. The Holy Prophet was always remembering, that is in point of the heart and subtleties of the heart. He kept remembering whether sleeping or awake, at all times and in all states. Hence he said: "My eyes sleep but my heart does not." Oral remembrance is comparatively less. Allah says: "O Believers! Remember Allah and remember Him abundantly." Remembrance with the heart, all the subtleties and the whole body is most abundant in the supreme remembrance. It should be known that the object of remembrance is attention towards Allah, constant cognisance and presence so that the heart should, by virtue of love and reverence, be aware and conscious. If one gets the company of men of composure, the real essence and purpose of remembrance are acquired otherwise one should acquire this boundless wealth by means of remembrance. It should be borne in mind that so long as the abandoning of heedlessness is with speech, it is called *Yad Kard* (oral remembrance) but when this is dispensed with, it is known as Remembrance Proper. Remove the thought of other than Allah from your mind; Leave off the coloured one and move towards the One without Hue.

6. **Baz Gasht** (Post-Remembrance)

This means what comes after Remembrance. Whether it is the Divine Name Proper or Negation and Affirmation, one should after repeating them several times, beseech and implore Allah saying: "O Allah! You alone and Your pleasure are my objective; grant me Your love and cognition." Hazrat Shah Ghulam Ali has written; If the traveller

is a devout *sufi* he should add these words after Your pleasure: "I give up this world and the Hereafter for You. The object of this broken one in both the worlds is You, I live for You and for Your sake".

If one remembers with the tongue, supplication should also be likewise; if it is with the heart, the supplication should also be with it. Some have said that our high personages in these times while uttering *La* and *illallah*, (minus-plussing) have contented themselves with this much in post-remembrance that at the time of Minus-Plus say: "I have no object except the adored Deity, for the worshipped is none else than the object." As Allah has said: "So you saw who chose Allah as his object".

7. Nigàh Dàsht (Safeguarding)

This means guarding one's cognition and presence acquired by Remembrance in such a way that nothing besides Allah creeps into the mind.

All thought except remembrance of Allah is whim; Be ashamed how long you have been entertaining this whimsical notion? Hazrat Sa'duddin Kashgari has said: "Be it one or two hours or more, whatever one can maintain, no thought except that of Allah should enter the mind". Hazrat Qasim, *Khalifa* of Hazrat Ahrar, has said that the capacity to guard should reach such a stage that from the appearance of the morning up to breakfast time, the heart should be guarded from foreign intrusions in such a way that even the imagination stops its operation. Our eminent saints have said, even if it be half an hour, it is fair and is the lot of the accomplished ones only sometimes. It has been said that guarding of the wealth of cognition should be in such a way that one should become oblivious to Divine Names and Attributes as well and keep in view

only the Absolute Deity. Let you not be, this is the real achievement; Go, be lost in Him, this is the real achievement and no more.

The object of our revered personages is focussing attention on a relation which is situated on the frontiers of the valley of Amazement and the spot of flashing of the *light* of Allah. Some have said that guarding means guarding against the intrusion of foreign things at the time of engrossment in the sacred enunciation.

8. Yàd Dasht

(Stabilisation of Safeguarding)

This means the stabilisation of *Yad Kard* (Abandoning Inadvertence) and Guarding. Hazrat Ahrar has said while writing on all these three: *Yad Kard* (Abandoning Inadvertence), *Bazgasht* (Post-Remembrance Supplication) and *Nigahdasht* (Safeguarding), that the first means striving in remembrance, the second leaving formal effort and inclining towards Allah in such wise that every time after iterating enunciation of faith, one should think in one's mind: You are my object. The third, that is safeguarding, means the preservation and maintenance of this turning toward Allah; Retention is the stabilisation of this safeguarding which, according to this import of Retention does not relate to Rememberance. Hence what the prime saint has sought from Retention does not pertain to Remembrance because it signifies perpetuity of cognition of Allah as a matter of exhilaration.

Always, every where, with all men, in all states, Direct the eye of your heart towards the Friend covertly.

"Some call it Presence without absence whereas others interpret it as the predominance of Divine

Presence over the heart because of the intense love of Allah called Perception."

Because of intensity of love, walls and doors have become like a mirror;
Wherever I look I observe Your Face.

It should be known that if abiding cognition sways the Heart in such a way that the multiplicity of both the worlds does not interrupt it and consciousness itself ceases to exist, it is called *fana* (fanum), and when the consciousness of this absence of consciousness does not remain, it is called the *fanum of fanum*, known as *jama' al-jama*, that is plus + plus and *a'in al-yaqeen* (ocular conviction.). It is neither the disappearance of nearness, high and low. Closeness to Allah means getting rid of the enchantment of life. What is the climax of extinction but this; For the lovers, cult and faith are non-existence.

9. Waqoof-i-Zamani
(Consciousness of States)

It has two meanings. One that the traveller is aware of his breaths and keeps them constantly in view, noticing as to whether he is living in presence or is inattentive.

Be not unmindful of watching the breaths a single moment: It is possible this might be your last breath.

Secondly, the traveller should always be conscious of his state; he should thank Allah in the case of devotion and seek forgiveness in case of sinfulness. Our eminent saints call it censorship. In the state of being hale, gratitude should be expressed; if hard pressed by grossness, seek forgiveness.

Hazrat Shah Naqshband has said: Awareness of one's states facilitates one's course, for one knows every time from his condition as to whether it requires expression of gratitude or apology. We should censor ourselves every moment as to whether there is presence or lack of attention. If we see that all is wrong,we should retrace our steps and start efforts again.

If you are able to unite the non-existences, you will perform a manly work in a manly way.

He said that awareness of one's times means self-censor. There is a reference to censorship in the Divine verse: "Repent to Your Lord and seek security from Him before punishment lands on you". The parrots enjoy themselves in lands of candy, and the poor fly rubs its hands on the head out of misery.

The Mujaddid has said that celebrating, praising and glorifying Allah several times before going to sleep acts as self-censor. One seeks forgiveness of sins by repeating the glorification of Allah, and whatever remissnesses exist with regard to Him, he seeks exoneration and forgiveness for them. In seeking forgiveness there is prayer for the lapses being screened. There is all the difference between screening and writing off. One expresses gratitude by the repetition of the expression of praise. Repetition of the expression of praise indicates that Allah's sublime self is above and beyond the fact that this beseeching of forgiveness and expression of gratitude have any worth for Him.

Without You, O my Beloved! I cannot feel at rest; I cannot express Your bounties at all. If on my body each hair becomes a tongue, I cannot express one out of Your thousand gratitudes.

10. Waqoof-i-'Adadi

(Consciousness of Numbers)

This means the Minus-Plus enunciation of Faith *La Ilaha Illallah* (There is no god except Allah) with particular attention to the odd number in every breath. Withholding the breath is not necessary. However it is prescriptive and useful, for the heating up of the heart, ardour and fervour and attentation and removal of foreign intrusions constitute benefits of holding up the breath. It is said Remembrance together with breath-holding is reported as fraught with acceptance from Hazrat Khidhr (peace be on him). This is the first lesson of Allah given knowledge because the acquisition of inspired conditions, unravelling of secrets and their discovery are all through Remembrance. It is said, it need not be done too often. How much soever it is done, it should be with full cognition and consciousness so that it should prove beneficial. When the number of recitations exceeds twenty-one and no result accrues, it indicates its being infructuous. The effect of Remembrance is such that at the time of negation the human part is negated and at that of affirmation, consciousness of Divine influences is felt. It is possible that in case of beginners observance of these effects is the first stage of inspired knowledge and in that of others who have reached high stages, the person remembering becomes cognisant of the permeation of the Real One in the various grades of cosmic numbers so that he comes to know the immanence of the numerical one in all grades of mathematical numbers.

In the cult of occultists and sages, number One inheres in all numbers;
For although the numbers are beyond counting,
Their form and substance are both derived from one.
Another has put it well:

The numbers of the world and the appearance of multiplicity is mere show,
For the whole is one manifested in numerous forms.

Yes, the significance of the Enunciation of Faith is a limitless river. Some secrets of it are the beginning of the supermal knowledge and some its extreme. "The phoenix does not fall a prey to anyone, so remove the net; For here the net catches nothing but the wind". Hazrat Bahauddin did not consider holding of the breath and counting of breaths and observance of odd number necessary.

11. Waqoof-i-Qalbi (Mental Concentration)

This bears many meanings. First: Right in the midst of Remembrance we acquire connection with and cognition of the aforementioned court of the Almightly; the heart is cognisant of Him. This is known as *Shuhud* (Perception) and *Wusul* (Attainment) of Existence. This meaning is of the category of Safeguarding. Second: the reciter in the course of Remembrance attends to the pinecone heart which is the total reality located in the subtlety of the heart so that this piece does not remain unmindfull of Remembrance; on the other hand, it utters the Divine Name.

Like a bird keep watching the egg of the heart,
For from it are born ecstacy, hallabala and loud laughter.

This meaning is not of the category of Safeguard. Our pre-eminent Master considered these two meanings of cognition of the heart above that of numerical cognition because the object of Remembrance, namely enduring Presence and Cognition, is acquired only in the cognition of the heart. Third: Khawaja Muhammad Ma'sum has said

that the person remembering keeps guard on the heart so that no confusion and element of other-than-Allah should enter into it. This meaning too might form the category of safeguard. Fourth: Khawaja Ahrar has said that cognition of the heart signifies the heart being aware of the vestibule of the Almighty in such a way that there should be nothing else except Allah. According to this meaning it is not concerned with the heart and remembering but forms a part of the psyche.

Hazrat Shah Ghulam Ali has written that attention with the heart without the pinecone form of it wherein the Divine Name is conceived, is called Cognition of the heart. This attention substitutes the recital in vogue in other orders. He has also written that in riveting attention on the Divine Being the practitioner should look upward, for he is looking for beneficence. The stress on looking upward is out of respect because Allah is above all things. Cognition of the heart and attention to the springhead of beneficence forms part of Remembrance and the high mode because establishment of relation is impossible without it. It is related from the Mujaddid that he with whom remembrance with the heart does not work should be stopped from it and directed to adopt concentration of the heart pure and simple and attention should be paid till remembrance takes on him. It should be known that in this perfectly right saying of his, cognition of the heart bears the third meaning.

Modes of Attainment

For acquiring the wealth of cognition and Presence, which is the outcome of healthy obeisance, eminent saints of our fold have appointed three modes. Firstly, nexus or rapport; secondly, Remembrance, and thirdly Meditation. Each of these is mentioned here briefly. May Allah help and guide me to what leads to His love and pleases Him and takes one to the utmost limits.

I am bereft of the body and He of thought;
So that I march to the extremes of union.

Nexus

The root of *Rabita* (nexus) is *rabt* which means binding. According to the terminology of the saints, it means fastening of the heart to Allah by fetching thought of the spiritual leader. A spiritual leader who has by fetching thought of the spiritual leaders. A spiritual leader who has reached the stage of witnessing and has perceived the personal flashes of Divine Light because His sight, according to the verse: "Those people who have seen and remembered Him", gives the benefit of remembrance, and His company, according to "They are the Companions of Allah", provides the benefit of this company. When anyone acquires the company of such a worthy person who devotes himself to him, purges his heart of the redundancies of forms of the world, and develops association with the august saints, he should avail himself of his company as much as possible.

Keeping company of the saints for sometime;
Is better than sincere devotion of a hundred years.

It has been said that one should pitch one's sight between the two eyebrows of the spiritual guide and imagine that there has remained nothing except his person and detaching from his own self, imbue oneself in the person of the spiritual guide. So long as he remains in his company he should in this wise establish rapporte in thought again and again to the last till that intended state becomes ingrained in him and even during the absence of the spiritual guide his appearance and thought remain preserved in the core of his thought. He should imagine the appearance of the guide to be inscribed on his heart or should preserve it in the chamber of his heart or conceive himself to be in his place. Ignorant ones dare to call it *shirk* (associationism) and others vicious innovation.

Hold in excuse the bickering of the seventy two sects;
When they could not find out reality, they resorted to concocting myths.

May Allah grant them right understanding and useful insight. Let them give thought to it and reflect how the revered saints bound with court of Allah can be tainted with associationism or their hearts soiled by the dirt of innovation: Those who observe their extraordinary deeds do not swear on profane hands. Thousands of extraordinary deeds have been witnessed from the hands of these godly personages. They proceed from these saintly ones to this day and will continue to appear hereafter.

Do not look at the earthen bowl of the revellers with contumely,
For these people have served the world-reflecting cup.
The angels are bereft of the draught of the cup of the magnanimous ones;
Behold the ravages they have made on the poor lovers.

In this regard I quote the sayings of some august ones so that those ignorant become aware and these aware become happy and more right-thinking.

1. Abdul Razzaq, Ibn Jarir, Ibn Mundhar, Ibn Hatem, Abul Shaikh and Hakim have reported from Ibn Abbas in respect of the interpretation of the verse: "Indeed he beheld the argument of their Allah ", that it means Hazrat Yusuf (peace be upon him) saw his father's face. Hakim has corrected this report and Ibn Kathir has, in his exegesis, reported thus from Ibn Abbas, Sa'id, Mujahid, Sa'id bin Jubair, Ibn Seerain, Hasan, Qatadah Abi Saleh, Dhuhhak, Muhammad bin Ishaq etc. That Yusuf saw his father who held his fingers in his teeth (bit his fingers).

2. In the interpretation of Kunu ma'as Sadiqin (create us among the true ones) it has been said that evidently creation is either in form or spirit. In their presence creation is formal but in their absence, because of preservation of their thought, it is spiritual.

3. Tirmidhi has reported this prayer in his Jami', from the Prophet:"O Allah! grant me your love and the love of those whose love is beneficial to me in drawing to you. O Allah! what you have granted to me of those who love you, let it grant power in me to love you." According to this Tradition, every affection and affinity which the heart has for anything and leads to Allah, is desirable. Evidently, so long as the appearance and thought of the beloved do not settle down into the heart, how can love arise?

How can I ever sooth my eyes and hear,
For the eye seeks You and the heart as well.

The Holy Prophet (Allah's Grace and Peace be upon him) has thus described the virtue of *Ehsan* (embellishment): Indeed having worshipped Allah is like having

beheld Him. In order to attain this high station which the august ones call extinction in Allah, We are ordained to seek an intermediary. *Find an intermediary upto him* is the ordainment of the Lord, which is none else than the hallowed personality of the Divine beloved (peace be on him). That is why it has been said: None among you is a believer so long as he does not develop love for him more than his father, son and men in general as per report by both the prime compilers of Traditions (Bukhari and Muslim). The esteemed Companions when relating any Tradition would say out of intensity of love for the Holy Prophet: "It is as if you were looking towards him." At times one would say out of profound love: Say I love the apostle. When Hazrat Hasan son of Hazrat Ali (May Allah be pleased with him), who was of tender age during the life of the Holy Prophet (Allah's grace and peace be upon him), reached the age of understanding and majority, he used to ask from one of his aunts, Hind bin Abi Hala, a great admirer of the Holy Prophet, about his appearance. He tells us: "I asked my aunt Hind bin Abi Hala, a great admirer of the Holy Prophet, about the Holy Prophet's appearance and was very stimulated by whatever she related regarding matters pertaining to him." Qari has said in elucidation of this statement of his (Hasan): in relation to him: I would incline myself with this admiring description and store it in the treasure of my thought.

Drive out all the concern of the world and hereafter; The house is either the place for things or the thought of the Friend.

It is this devotion to and love for the Holy Prophet arising with heart which is called being lost in the Apostle. In order to attain this high station and acquiring this noble excellence, it is necessary to find out a means for the water goes into a channel with the help of a friend. Hazrat Hasan chose his aunt Hind bin Abi Hala as this means. The

followers made the Companions the means of this boundless wealth in respect of whom the Holy Prophet (Allah's grace and peace be upon him) has said: "He who loves them, I love him too and he who dislikes them, I too dislike him." All the subsequent ones who made their forbears depicted as: "These are those who beheld and remembered Allah", their means sowed the seed of love in their heart and ridding themselves of both the worlds (here and hereafter), attained the wealth of Presence and cognition which is a reflection out of the effulgences of Allah the Almighty. Remaining in the company and service of these noble ones and by the blessing and love of preserving their thought, this boundless wealth is acquired in a very short time.

'O my Love! it is well if you show me the way of a qalandar (utterly free)
For I saw the course of abstinence very long and distant.

This very maintenance of thought and fostering of love which turns into the love of Allah and His Aoostle, is called Imagining or Co-relation by the revered saints, a source of the appearance of marvellous things. It is said that mere Remembrance without co-relation or rapport does not lead to communion and mere co-relation alongwith the observation of the formalities of association is sufficient and leads to communion. Hazrat Attar Says:

"O my dear, if you are desirous of performing this journey;
Catch hold of the hem of a guide and then come out. O you lone one, be steadfast in your devotion So that you find the key to the treasure of cognition.
O you seeker of the path, catch the hem of a guide,
Sacrifice whatever you have in his way
Even if you traverse the path hundred years in seeking,

Of what use is all this travail if you have no one to guide you.
Anyone who set out on the path of love without a companion,
A long time passed and he did not become conversant with love.
Regard your preceptor as an absolute ruler
So that you should come to know truth on the path of derveshism.
Whatever the preceptor orders, obey it;
Make the dust under his feet the collyreum of your eyes.
What he has to say, lend your ears to it,
So long as he does not tell you to speak, keep silent."

Remembrance

It should be known that every act performed in accordance with the illustrious *shariat* falls under remembrance even if it be a matter of buying and selling. Hence in whatever we do by action or inaction, the dictates of the *Shariat* should be followed so that all of them become remembrance, as mentioned by the Mujaddid, and generally too it comprises recital of the Qur'an and other solemn texts, religious performances, rituals and remembrances. But according to the high personages of our order, it consists of reciting the personal Name of Allah and Negation and Affirmation, that is, "There is no god except Allah." They begin with the sacred Name of Allah.

Remembrance of Allah's Names

When the seeker draws near his preceptor to learn the noble procedure, he should purge his mind of all that the self has instilled or driven into it. He should remove all thoughts of past and future, and pray to Allah to dispel all frivolous preoccupations. He should make his mind receptive and sit before the Preceptor. He should close his eyes and make firm his mouth, stick fast the tongue to the palate, clinch the teeth and with full respect and reverence start reciting the Personal Name of Allah according to the preceptor's bidding. He should first engage himself with the subtlety of the Heart. The location of this has already been indicated in connection with Ten Subtleties, which may please be seen. The seeker should keep in view the significance of this Sublime Name, that I profess belief in that Lofty Being Who is characterised by perfect qualities and is free from all defective ones. This keeping in view of the meaning is known as purgation. During the process of remembrance one should concentrate all one's attention and intensity of passion on the personality of Allah the Almighty and Immaculate because remembrance without concentration of attention is nothing but a vain fancy. During the course of remembrance, resorting is necessary after a few recitals to the supplication: "O Allah, my objective is You and Your pleasure; Grant me Your love and cognition."

'O Allah! may I be sacrificed to Your grace,
O what use these favours are! may I be Your sacrifice.

During the process of remembrance, attention should also be concentrated on the pinecone heart which is the station of the fine subtlety of the heart so that this piece too does not remain unaware of the meaning there of: on the other hand this too should become coordinate with the

excellence of this fine subtlety and spell but the Divine Name:

Guard the egg of the heart, aye like a bird;
So that from it should spring ecstasy, hilarity and laughter.

Because after taking flight of the five, nay seven subtleties, to the Domain of Command and their ascent to the celestial world, their representative in the human body is this very piece of flesh upon the health and illness of which depends the health and illness of the body in accordance with the Tradition. "Indeed in the body of human beings there is such a piece that if it is sound, the whole body is sound, and if it is unfit the whole body goes out of order. Beware, it is the heart".

In this situation, this very piece performs the function of all these subleties; if anything is revealed to it, and if any hallucination, it is also there on as already mentioned:

Keep remembering so long as you can;
Purity of heart is by recital of His Name.

When the subtlety of the heart becomes articulate, it starts reciting from the second subtlety of the Spirit, then from the third one of the Head, thereafter from the fourth of the *khafi* (covert) then from the fifth of *akhfi* (ultra-covert) further on from the sixth of the *nafs* (psyche) located in the forehead, and then from that of the *Qalib* (corporeal frame) the location of which is in the entire body from the hair of the head to the nails of the feet so that from each and every hair and every vein the auspicious Name Allah arises to the ear of thought. This remembrance of the entire body is known as the *Sultan-ul-Azkar*, that is the kingly Remembrance.

O you sincere seeker, strive hard and take pains so that the Desired Beloved should reach your embrace from the

ear and beholding from the hearing. That sight which was available to the five noble subtleties before being caught in the human body, is acquired. Each one gets aflame and a bright and broad path is unfolded up to the highest. At this time the states of rise and fall become manifest. In the case of rising, the subtlety is carried higher and higher up and in that of fall, one imagines that one is descending on a radiant throne from above as already related. Up to this time whatever secrets and wonders were beheld in the World of Dominion and the Celestial world is known as Moving in the cosmic world. When the subtleties get merged and assimilated in their matrices, and the subtlety of the *nafs* (psyche) reaches the real station of the Heart, and one acquires aspiration and rising high, movement in the world of Command commences, which is known as moving in the psyche. On having reached this stage, whatever the seeker sees in his own self and reaches the essence of: "We showed him Our signs in the world and in their psyches." The hue of the light of the subtlety of the Heart is yellow, that of the subtlety of the Spirit red, that of the subtlety of the *sirr* (Secret) white, that of the subtlety of *khafi* (covert) black, that of the subtlety of *akhfi* (ultra-covert) green, that of the subtlety of the psyche dull and amorphous. Some people are unable to differentiate between these hues, which does not matter. Hazrat Abdul Ahad has reported from the Mujaddid that offering the morning prayer leads to the extinction of the *akhfi* type so that the breast becomes a source of secrets due to the blessings and lights of the subtleties:

From the river sprang waves of various hues,
From the colourless appeared in the world of hues.
At times assumed the form of Laila and at others that of Majnun.
When the Beloved came out of the cloistered abode,
That very hidden figure emerged therefrom.

Movement of the Subtleties in the World of Reflection known as the Minor Domain

It should be known that principal personages of the Naqshbandi order give primacy to relinquishment and raptness, not forms and appearances. They do not depend much on manifestations and effulgences. They make the seeker keen on four things: *Presence, raptness, feelings and emotions*. *Jamiyyat* means emptying the heart of all vain thoughts and desires of the world, dispelling all concern for them.

Turn out the thought of the world from your mind,
Get away from the mundane and develop love for the Unique one.

Huzur (raptness) means being ever intent on the fountain of beneficence in whatever state you might be, awake or asleep, silent or speaking, whether under wrath or in grace like one who has beheld Allah.

Always, everywhere, with all men in all circumstances,
Have the eye of your heart always secretly turned towards the Beloved.
Sentiments mean that the subtleties should be drawn to their roots and from these roots to their further roots.
Come to our grave, sing the song of love,
So that out of your passionate love I should shout from beneath the earth.
Even if you come to my grave after a thousand years,
My dust would become all musk and the body all spirit.
Waridat (instilling) have relevance to those states in which certain profound things are communicated to the mind from above the bearing of which is difficult:
You are there in my heart; how can I attend now to the

concern for this and that?
Since you are there for life, who can attend to life?
You have no respite from blandishing and I from being susceptible to its charms fascinated by it;
Who can now attend to my poor feeble heart?

It should be known that stressing of the above in this context is because of its high nature and for the sake of focussing attention on it, otherwise we should seek Allah outside the orbit of directions. This method is known as that of non-existence and materialisation of non-existence. It dawns upon the mind sometimes in the beginning in a month and again in a month and again in a week or ten days, and then gradually once in a day, till with the passage of time it appears continuously and successively day and night and reaches the stage of union.

If you can contrive the conjuction of non-existences,
You would perform a right manly exploit.

The annihilation of the five subtleties and perfection of travelling in the psyche in the sphere of the Minor Realm, which is the sphere of reflection and place of appearance of Unity and secrets of companionship, is acquired. Hazrat Naqshband has said: "Whatever the saints see after annihilation and endurance they see in their own selves and whatever they apprehend is in their own psyche. Their amazement is in their own selves": And it is in their selves whatever they observe.

Go not like a blind person to the Friend
Whatever is there it is with you beneath the blanket.

The Mujaddid has written in his ninety-ninth letter: "Journey in the ten stations of the world of creation and world of command and that of the Unitary form is within the psyche; so what journey is there in what is beyond the psyche? Let it be known that the psyche in the guise of the

world is a reflection of Divine Names, and when the reflection forgets itself by the grace of Allah and turns to its own origin developing affection for it, perforce according to: "It observes what it loves," finds itself its own root, and moulds its self according to it. Similarly, since that root has another root, it would move from this to that; in fact it would find itself as that very root".

This movement is beyond the world and psyche. Let it, however, be known that some people have called this movement in the psyche as movement in Allah. But this movement that has been mentioned is other than this for it has been said that this is the one attained and that movement proper of conjunction. Difference between these two is given in so many books and can be ascertained from them.

The sign of the heart reaching the circle of minor sainthood is this that the previous attention having dwindled encompasses all the six directions, and the company of the matchlessness of Allah encircling him and the entire universe, he sees with the eyes of the one unique, and the perpetuity of remembrance and rumination, and domination of love and passion for the Real Beloved arises so that aspiration for and attention to Allah spring up there by removing the rust of heedlessness and the fungus of lusts, the mind becomes like a world-reflecting cup.

You are a book, and in you is written the entire world;
What is there that is not written on the tablet of your heart.

That being so, movement in the reflections of the Names and Attributes of Allah commences. The poor traveller and ardent lover who has developed love for his Beloved without having seen Him, when he beholds the shadows of the reflection of Divine Names and Attributes,

takes them to be the real Beloved out of misunderstanding and starts indulging in heretical utterances; seeing the face of the Beloved in the picture house of his psyche, he suffers from delusion and believes himself to be in union with the Beloved.

When the reflection of your face appeared in the mirror of the goblet,
The gnostic fell into a crazy coveting by the laugh of the wine. On the primal day, His face shone out of the veil,
A shot of the radiance of that Face fell on the understanding.
All this casting of reflection and image the opposite
Is but the brightness of the Cup-bearer's Face which fell into the cup.

Since because of great ardour and helplessness and exceeding confoundedness and intoxication he cannot distinguish between the reflection and the real, shout of union and identity perforce springs out of his self.

When the reflection of the Face of my Love appeared in the mirror,
My Beloved started looking at the reflection of His Face.

This obsession reaches such a limit that his own determination and identity are also lost in his sight so that one bursts out with: "O what glory, how great is my station!": Another proclaims "What is there under my cloak but Allah", and yet another raises the shout "I am Allah" onto the top of the gallows.

Whatever the man traversing the path of Allah speaks ought to be well founded,
Whatever is there except Him should be given up.
If in the way of Allah he is torn into a couple of hundred slices,
Every slice out of these should utter as many times "I am

Allah". Yes, O Yes, my noble-spirited brother, hear with an attentive ear what is contained in a qudsi tradition of the Holy Prophet (Allah's grace and peace be upon him): "In the mind of my slave, if there is good it turns out good and if there is evil then evil emerges from it."

O my brother, you are but what your thought is;
All else is stone and root.

If your thought is a rose, you are a garden;
If it is a thorn, you are the fuel for a furnace.

Beware lest you entertain a disparaging opinion about these hallowed martyrs. Allah, the Knower of secrets, Knows from where this voice has arisen and where from this tumult has sprung.

From the harp of the poignant singer was received this note,
That the stick, the string, the thrumming sound are all from Him.

This is such a shout that by the shooting out of the lights of the Being and Attributes of the Absolute, the particles of contingents disappear from the sight of the seeker; he forgets himself in his root and casts his self on his root. This is the voice which takes away the bewitching cup of reason and intellect of the poor wounded one and sets him wailing. When this state becomes intense, they start talking of matters on Unity inordinately, particularly at the time of *sama'a* (devotional music), pleasant sound, thrumming and tuneful notes which produce heat and ecstacy in the mind, they become even more bold, and hearing verses pertaining to Unity, they consider themselves to be in the same state as their writers. They do not know that there are certain conditions and requisites for those people which are lacking in them. There are others whom the element of air comes in hand. As this element has such a

fineness that it pervades the particles of nature, they out of their short-sightedness begin to consider themselves Allah, start making utterances about Unity.

They do not know that this is movement in the circle of Contingency and the station of Unity comes after crossing the circle of Contingency. Besides there are some to whom because of revelation of the world of spirits and the formlessness of that as compared with the physical world and the enfolding of the world of matter by that of the spirits, they start adoring it by taking it for the sustainer of the world of matter. At this stage even some eminent persons also fell in a state of delusion. Since Allah's grace was disposed towards them, they rose to a high station and then came to realise the illusion:

There are a thousand points finer even than hair,
Not every one who gets his hair cropped is a dervesh.

When the five subtleties have an extensive traversing, they first pass through the circle of Contingency for the abode of the Realm and angels called the world of bodies, and the world of spirits and the world of *mithal* (Ideas) which are for being seen, not for staying and the world of Command are all contained in this circle. When one rises above it, he steps into the circle of minor sainthood. Here movement takes place in the reflections of the Names and Attributes of the Absolute. Every point in this cirlce arises from another root and so on till after extensive traversing, movement takes place in the condensed point which is the first determination and the realty of Muhammad which emerges from the Absolute Being and Pure Unity as will be mentioned later on.

Love came up and his sense vanished;
The morn came and his candle became helpless.

The intellect is the shadow of Allah, and Allah the sun,
How can the shadow stand the glare of the sun?

The man who is lost in this state perishes his self and all perish; he is beyond reproof and blame. He joins the group of the hallowed saints. He belongs to the class of the lovers and frenzied ones of Allah. His self has been caught by the fire of love and the harvest of his life has been consumed to dust by the flame of passion divine, so that he is absent even from his own self, leave alone understanding of the meaning of what he says.

It is not fire that the candle laughs at its flame;
The fire is that which strikes the grain heap of the moth.

Yes, the man who has placed his feet in the circle of the minor sainthood and has not moved in the reflections and attributes of the Absolute, to speak to him about matters of Unity and express the belief of the singleness of existence is absolutely forbidden. They must give thought to the matter that the call of the Prophets consists of "There is no god except Allah,", which depends upon multiplicity, for the extinction of false deities and the establishment of the unity of Allah comes about by the affirmation of multiplicity. Had there been no multiplicity, how could Unity have been established and for what? May Allah grant the preceptors sense that they do not impart heretical notions to their followers. To cast common folk in the contemplation of unity proper leads to nothing but loss of the world and hereafter:

A few senseless ones, not knowing even themselves,
Like what is faulty taking it for excellence.
They become wind if they reach a grain.
And become smoke if they reach a lamp

However in case of some seekers something resembling Unitary Existence and pantheism arises before

traversing the circle of contingents; nay, even before the coming out of the subtlety from the body. The reason therefor is this that by conceiving of Unity, the shape of Unity is formed in their imagination. O my brother, it is a boundless mansion.

Wherever you reach in it, do not tarry there. Let it be known that the circle of reflections is the place of origination of all the contingents except prophets and angels as alreadymentioned. Every individual receives continuously ever new beneficences from Allah through the manifestation of the infinite Names and Attributes and their reflections. For this reason are called the source of the determination of individuals which are known as the stable essences. And what is said by the *sufis* that the pathways to Allah, the Almighty, are as numerous as the persons of men, refers to these very points of reflection which are the elementary form of the determination of individuals. The five subtleties get extinction and endurance in the circle of reflection. The subtlety of the Heart gets extinction and endurance in the reflections of the radiations of Divine actions, that is in the attribute of creation. At the time of extinction, the relation of love and consciousness of the mundane world does not remain in the area of the breast and there is no apprehension of entering of the other in the heart.

Turn out the thought of the profane world,
Pass away from the coloured one to the Colourless.

A person in this state of endurance perceives the actions of all the Contingents as the signs of action of Allah Almighty and opens his lips regarding the unity proper.

His jealousy did not leave any rival in the world,
Hence he became veritably all things.

The subtlety of the Spirit is extinguished and endures in the reflections of the radiations of the positive attributes of Allah. At the time of extinction the seeker perceives the qualities of all contingents like hearing, sight, power, volition, talk etc. as non-existent and at the time of endurance beholds the persistence of the qualities of all in the Divine Being and speaks out:

I am love which is not observable in both the worlds,
I am the hidden phoenix which has no apparent sign.

With my brow and blandishment I have hunted both the worlds,
Do not look at this that I have no arrows and bow. I speak with every tongue and hear with every ear,
Stranger still that I have apparently no ears and tongue.

The subtlety of the Mystery has extinction of and endurance in the reflections of the radiations of Divine Phases. At the time of extinction the seeker finds his self and that of all the contingents dissolved and lost in the Divine Being, and at the time of endurance beholds Him instead of all existences.

When I observe the reflection of my beauty in the mirror,
The whole world becomes in fact my image.

I am the sun of the firmament of manifestation,
Do not consider it strange if the particles of the universe become my manifestation.

The subtlety of the covert becomes extinct and endures in the reflections of the radiations of the negative attributes of Allah. At the time of extinction the seeker is extinguished in the negative attributes and at the time of endurance, unity of the Divine Being appears from all things.

One who recognises You, what has he to do with life;
What has he to do with sons and family and household.

You have stricken him with madness and given him both the worlds,
What has your mad one to do with both the worlds.

The subtlety of the Ultra-Covert acquires extinction and endurance in the reflections of the radiations of the comprehensive state of Allah. At the time of extinction the seeker passes beyond personal morals and at the time of endurance is imbued with the qualities of Allah.

The source of etiquette and good morals, And comprehension of Divine qualities.

Although the five subtleties are extinguished and endure in the circle of reflections it should not be thought that the movement and rise of these have reached their maximum height. These have yet to move out of the circle of reflections to reach the circle of the radiations of the Names and Attributes which would become apparent in the first circle of major sainthood, when the movement of these subtleties and their rise will reach the highest state of excellence.

This state has no high and low;
There is no self-conceit and self-adoration.
At every step you find a sign of non-existence,
You reach a place where there is no trace of existence.

Note: The revered saints have said that the path which we intend to traverse is only seven steps, which means that the subtleties are seven in numbers; five from the world of command and two from the world of creation, the one being the soul and the other corporeal frame. As regards two steps, this has been said in view of the worlds of Command and Creation because the subtlety of the heart from the world of command and the subtlety of the psyche are like the house and the intermediate place for the subtleties as has been mentioned before.

Negation and Affirmation

The seeker should perform ablution and sit with face toward the *Ka'aba* or kneeling. He should place his hands on the thighs and turning to the pinecone heart concentrate his senses, open wide the eyes, holding breath below the navel carry the expression *La* (Nay) upward to the forehead and the brain and imagine that it has flown from the brain. Then bringing the expression *Allah* (God) towards the right near the shoulder strike *Illallah* (Except Allah) on the pinecone heart in such a way that it passes to and affects the five subtleties and its heat reaches all the limbs in odd numbers which is known as numerical consciousness so that the practitioner can take the numbers wherever he likes but neither raises the voice and observes utmost secrecy to such an extent that even if a person is near him should not know he is engaged in what matter. When he passes out the breath he should utter Muhammad, Messenger of Allah. Doing this several times he should say O Allah, You alone are my object and Your pleasure. Grant me Your love and cognition.

I wish I should always live aspiring for You:
I should become dust and live under Your feet.

The object of this sore one from both the worlds is You;
I live for You and You alone.

If one feels difficulty or harm in breathing, he should practise without it because restraint of the breath in this high type of remembrance is like a regimen not a necessary condition. But the significance should be well kept in view. And at the time of Negation, one should look upon all contingents and phenomenal things as if they were naught, and at the time of Affirmation, consider the Divine Being as one's objective for cognition and seeing Him as Eternal and Everlasting to such an extent that by the repetition of

this expression Unity settles down in the heart and the effect of remembrance appears on him. At the time of Negation, the human entity is obliterated and in Affirmation some effect out of the various effects of Divine aspiration appears because the height of the process of remembering is this that the remembered one so dominates the mind that even its own Name is forgotten:

When the wine of Your love acquires brilliance,
Both body and mind become inebriated by the love of the cup-bearer.
The body is intoxicated and the spirit as well:
That becomes extinct and this enduring.

Hazrat 'Alauddin 'Attar has said that excessive talking is of no use. Whatever is said should be with full consciousness of its significance. When the number passes beyond twenty-one, if the effect of Divine aspiration does not become apparent, it shows that the process of remembrance is fruitless and futile. It should be started afresh. The remembrance should be continued till the number rises to one thousand.

That this mode of remembrance should be begun from the navel and carried to the brain and thence brought to the right shoulder and struck on the heart, is for this reason that its heat and beneficence should reach all the ten subtleties and all should be lifted, and it should not be said that rise and fall are limited to the five subtleties of the world of command and the subtlety of the psyche only and not the remaining four called the Four Elements because the uplift of the body means the purification of all the elements from self-exaltation, conceit, self-will, baseness, meanness and degradation. The elements getting purged of excess and intemperateness become balanced, but as already mentioned, rise and fall of the five subtleties have a different position.

The Mujaddid has written that if the enunciation of faith: "There is no god except Allah," had not existed what would have indicated the path leading to Allah and who would have removed the veil from the face of Unity, and who would have opened the gate of paradise gardens? Whole mountains of human qualities are dug out with the spade of Nay, and worlds upon worlds of relations are negated by the blessing of the repetition of this Negation, it exterminates false deities and affirms the true Allah. The seeker traverses the stages of the contingent with its help and the seer's progress with its blessing ascends to the secrets of the Absolute. It is this which betakes one from the radiations of actions to those of attributes and from these to the radiations of the Divine Being.

So long as you do not sweep the path with the broom of Nay
You cannot reach the mansion of Allah.

The Mujaddid has written: The whole world is in comparison with this superb expression like a drop to the sea. This hallowed enunciation comprehends both the excellencies of sainthood and prophethood. People wonder how by uttering just this one thing we enter into Heaven. It has been perceived and become apparent to this humble one that it is justified if the whole world is granted for uttering just this one expression. If its blessings are distributed in the entire universe it would make it populous and fertile for ever.

The Mujaddid has also written that the acquirement of blessing and manifestation of this utterance is according to the station of one who utters it. In this connection, he recited this verse with his pearl-scattering tongue: "His Face enhances your beauty as much as your sight perceives Him."

Note: Our revered saints have said that for the removal of the filth of base qualities and dispelling the dirt of low things that have settled in the mind and become firm like envy, malice, miserliness, meanness, egotism, haughtiness, hypocrisy, arrogance, ire, impatience, discontent etc. it is efficacious to such an extent that when one says "There no god", one removes that vicious quality from which he seeks riddance, and uttering *Except Allah* seeks the love of Allah for instance, for the removal of envy one says *No god, that is there is no envy in me. Then he adds except Allah*, that is love of the Almighty. Whether these words are uttered with the tongue or in the heart, one should do so with great humility and consciousness till the required vice is obliterated. Similarly one should remove all the vices one by one till the mind is fully cleaned.

Caution:

It has been said that so long as the seeker is not granted the wealth of realisation and cognition, extinction of the carnal self and refinement of morals, it is not proper for him to resort to supernumeraries, recitation of the Qur'an, general recitations, remembrances and prayers except obligatory canonical prayers and things enjoined in the *Sunnah*. The Mujaddid has written that so long as a person is suffering from heart disease, no worship is of use to him. In fact it is harmful. Hence one should first cleanse the expanse of one's heart of the filth of base qualities and acquire the wealth of cognition and consciousness which is the best of all remembrances; in fact the real object of remembrances is only this. It should be known that Naqshbandi Mujaddidi practitioners engage themselves in categorical matters and religious sciences only after acquiring cognition and consciousness. They maintain

remembrance, recitation of the Qur'an, study of the Traditions, sending the *Durud* (salutations to the Prophet), and offering prayers with all humility, seeking pardon and glorifying Allah. They do not engage themselves in genuflections, rituals and spiritual exercises. The Mujaddid has written that our method is not that of attainment through Names. Those who engage themselves in such practices remain deprived of peace of mind:

The heart said I covet the heavenly knowledge of Nearness;
Teach me if you have the capacity to do so,
I said alif (alpha); It asked what else? I said Nothing.
If there is any one in the house, one word is enough.

One day a pious person who held *ba'iat* (obeisance) in the Qadriya order, sought permission from the Mujaddid for a particular practice. He gave permission saying this prayer of Abul Hasan Ali comprising many verses of the Qur'an, blissful prayers and inspired words is very auspicious. If you recite it purely for pleasing Allah and incidentally acquire worldly successes also, it is well so that you are not deprived of reward, but if you recite it for worldly purposes, your being deprived of reward is certain. If the worldly object is achieved, you reap the fruit, otherwise there is neither religious gain nor profane.

This humble one says: Sha'arani has said in respect of celestial lights that Imam Ahmad has said in his *Musnad*. "If any member of the *Ummah* acts for this world, he will have no share in the next". This has been reported in *Bukhari* and *Muslim* also from 'Umar (May Allah be pleased with him) that the Holy Prophet (Allah's grace and peace be upon him) said: "Indeed actions depend upon intention." An intelligent person is one who feels concerned about the Future.

My ailment is because of my friend and the remedy too:
My heart is devoted to Him and the soul also.

Contemplation

The word *Muraqabah* is derived from *Raquba* and *Riqabat* which mean guarding, waiting, and according to the terminology of the *Mashaikh* (religious doctors), closing one's eyes in expectation of the descent of munificence from the springhead of grace, that is receiving a quality out of various qualities, or a facet out of many facets, or simply awaiting descent of munificence from Allah irrespective of any quality or facet on a subtlety out of subtleties, or on the unitary figure in such a way that there is no infusion of the mundane world in the sanctuary of the heart. If any concern enters it, it should be immediately expunged. The Junior Master has written in the *Fawateh*: The *Muraqabah*: It is coming out of all powers, sway and onsets, and in all conditions and qualities waiting for Allah's sight, eager for His Beauty, and losing oneself in His aspiration and Love. As stated by our leader of Naqshbands. "The *Muraqabah* is the nearest of the ways: Bind your heart to your sweetheart, And close your eye to the whole world. Hazrat Sa'duddin Kashghari reports from the chief of the order, Hazrat Junaid Baghdadi, that his teacher was punctilious like a cat in the *Muraqabah*. One day he saw a cat sitting near the hole of a rat with such rapt attention that not a hair stirred on its body. He was looking towards it with wonder when a voice reached his ears from the Unseen:
"O you lacking in fortitude! In point of attention I, Your objective, am not less than a rat, the object of the cat; you should not be less than a cat in seeking me." Do you know what my beloved said to me today? Do not look towards anyone except me, and close your eyes.

Hazrat 'Alauddin 'Attar has said: "The method of *Muraqabah* is better and closer than that of Negation and Affirmation. Domination over intrusions, inducing tran-

quillity, acquiring inspiration with a single glance and illuminating your self accrue from constancy in *Muraqabah*. By virtue of *Muraqabah* one acquires peace of mind, tranquillity of the psyche and permanent receptivity of the heart. This is known as peace of mind and receptivity.

The Mujaddid said: When a seeker who starts travelling in the details of the Names and Attributes, the path of his reaching Allah Almighty is closed to him because the Names and Attributes are boundless so that one can reach the real object only after traversing them. The doctors telling about this state have said that the stages of *wusul* (Reaching) have no limit because the excellencies of the Beloved have no end. By reaching here is meant reaching up to the Names and Attributes. Fortunate is the person whose traversing of the Names and Attributes is by the summary way so that one quickly attains union with the Divine Being:

Every veil on the Face of the Beloved has another veil on it;
Every veil that you have removed has another veil.

The Mujaddid has elucidated this long distance in such a way on the basis of the illustrious *shariah* and principles of the radiant *millat* for beneficence to people at large and according to what is found in the Traditions, saying make easy and not difficult, that we can not think anything comparable, let alone superior. Thousands upon thousands of men who had dived into the boundless ocean of unity, have by this path reached the shore of Perception. May Allah grant him from us and from Islam and the Muslims the best of rewards.

O Allah, I desire a sign for the right path.
I long for a life from the wine of clay and water.
When you have favoured me with your bounty, I desire a

tongue to express my gratitude.
O you clean-minded brother and seeker of chaste self,
Allah has indeed granted us insight

To see His signs in the world, and within our selves, and blessed us to high stations of gratitude so that we worship Him as we see Him.

So long as I do not see the Friend with my physical eyes,
When shall I stop walking with the feet of search.

People say we cannot behold Allah with the organ of sight,
They are human beings and I am but the eye every moment.

We should continue striving with the feet of endeavour and perseverance so that we fill the skirt of our desire from the garden stimulating faith. The saint of Herat, Abdullah Ansari has said: "The derveshes belong to a group of persons who are always intent and awake from the primal day. They neither bind their mind to joy nor afflict themselves with the power of success. They are rich ones with tenuous means and those stamping on the path are full of longing. They are pure ones who have passed beyond existence and non-existence, have leapt out of we and I, breaking the flask of love of power and pelf, and sit in the sanctuary of 'I am with Allah'.

Happy those who devote themselves to worship. They have renounced the world and are free from everything, All the day long they have sat in a sequestered corner, And at night stood at the spot of worship.

They have not sat unmindful of the Divine Court and still have let loose torrents from their eyes. They have delight from this and pleasantness from that. Day and night they are laying their heads on the prayer carpet in the corner of anguish, O Ansari, you know who these

people are, This group without ostentation and a company with a plain heart

The revered one has divided the course of mysticism into seven parts which this humble one has divided into seven stages. The first one has two parts, one in the world of Creation and the other in the world of Command, together forming one *Muraqabah*. The second is the circle of Reflections or illumination of the Name and Attributes known as the circle of Minor Sainthood comprehending one *Muraqabah*.

The third stage is the circle of illumination of Names and Attributes known as the circle of Major Sainthood, consisting of three circles and one arc, that is fourth *Muraqabah*. Let it be known that from the start of minor sainthood up to the end of the major one, the movement of the seeker is concerned with the Names and Attributes of Allah, for "Allah the Almighty and Glorious is manifested by His Names, Attributes and Signs."

Reflect upon the green thing of the world,
And look up to the handiwork of the Lord.

The streams in the garden are branching off,
And appear in your eyes like pure gold.

On the emerald dome are bearers of testimony to the effect:
Indeed none of these is a partner with Him.

For those reasons the said movement in both these spheres of sainthood is called movement in the auspicious Name *Huval-Zahir* (He is Overt) and the manifestations of this Name are displayed fully.

The fourth state is the circle of the illuminations of Names and Attributes with intermixing of the personal illuminations of Allah. This is known as the circle of higher sainthood consisting of one circle. In this domain the

movement of the seeker is in the personal illuminations which are mixed with and latent in the illuminations of the Names and Attributes.

The Fifth State consists of the Circle of eternal illuminations of Allah. This is known as the circle of triple excellences also. It consists of three circles. After this the path of mystic journey bifurcates and assumes two directions. One takes you to the pavilion of the Divine Being by the tie between the adorer and the Adored. This consists of four circles.

The other is known as. Movement in the Divine realities and consists of four circles. The other path is that passing through the stages of friendship, lovedness and affection and reaches the sublime court of the Infinite. This is known as movement in the realities of prophets. This stage consists of five circles. Some doctors first inculcate the traversing of Divine realities and then turn to those of the prophet. But some act otherwise:

"And in all directions He manifests Himself". It is usual with the doctors to allow both these courses. However the former was followed by Mirza Jan-i-janan Mazhar and Shah Ghulam Ali, and their illustrious deputies have also given precedence to it. Hence this humble one has also adopted it because good is that which is absolute in following the ways of the good ones.

So be like them as far as possible, For in following the exalted ones lies your good. Hazrat Abdul Ahad writes that the rise of five subtleties of the world of command would be up to the first circle of Major Sainthood which consists of three circles and one arc. Having passed this circle, the matter goes up and one starts moving in the circle of the root-of root-of-roots and one's concern is with his psyche which is elevated by complete extinction, full endurance, opening of the breast, real Islam, acquisition

of tranquillity and evolution and reaches the station of Divine resignation. There after if one happens to move in the domain of higher sainthood, the concern is with the three elements of fire, air and water. If there is further rise by the grace of Allah and one moves in the excellencies of the prophets, the concern would be with the constituents of the earth. If there is still further rise whether in the excellencies of apostleship or three realities, *that is* the reality of the *ka'aba*. reality of the Qur'an, and reality of prayer, the concern would be with the unitary form which is the sum total of the ten constituents, that is the five parts of the world of creation and five of the world of command. After reaching this stage, each excellence would be acquired one by one. The subsequent situation is beyond the understanding and comprehension of all of us. By His sheer grace Allah makes one partake excellencies. Indeed He is Near and Responsive.

Maulvi Ghulam Yahya a deputy of Hazrat Shamsuddin Habib Allah Mirza Jan-i-janan Mazhar, the martyr, has written that the subtlety which we should look forward to in the descent of grace is the subtlety of the heart located in the circle of contingency and minor sainthood. This is pure Light which has connection with this piece of flesh known as the pinecone heart and is a piece of the absolute Heart which belongs to the world of command and is above the empyrean, but we should know that at the time of turning to the heart, the form and colour of the light or radiance of the heart should not be regarded. On the other hand, entire attention towards it should be concentrated on it just like that on the primal source of grace which is free from these attributes. In the world of Contingency, its comprehensiveness embraces all the qualities of excellencies and in the domain of minor sainthood its company is with us who are those benefitting as comes out

from the Qur'anic verse: "And He is with you wherever you might be."

In the domain of Major Sainthood, up to the end of its arc, there is the subtlety of the psyche located in the brain; that is the reason for mentioning in the First Circle Allah is near us apparent from the Qur'anic verse: "We are indeed nearer you than your jugular vein." Likewise in the other circles as well as the arc and the domain of Major Sainthood, there is the relation of love between us and Allah, as intimated in the Qur'anic verse: "He loves them and they love Him."

In the Major sainthood, the said subtlety consists of the three elements: water, air and fire. In the excellencies of prophethood it is the subtlety of the earth, and in the superlative places it is the composite form of the ten constituents. From the excellencies of prophethood to the end of the journey, the source of grace should not be held in meditation as a quality out of various qualities; instead, attention should be bestowed on the immaculate person of Allah and look forward to it. I have seen this very practice prevailing in the convent of Shamsuddin and have again and again heard from him personally to this effect.

It should be known that eminent doctors have likened the places of Divine nearness to circles because the circle is a free loop having no direction, Every place of it might be below and above, right and left. It has neither beginning nor end except as Shah Ghulam Ali has said: "Where there is Allah, how can there be a circle?"

From head to foot wherever I cast my glance,
Something wonderful catches hold of the heart's hem,
Saying, here is the place.

It should be known that meditation is done along with remembrance also and without it too. In any case, one

should attend to the primal spring head with all humility and lowliness so that the door of grace is opened.

There is purchased there a feeble body and a bruised heart.
No one woos with the sheer strength of the arm.
It is necessary to find out two things in meditation. Firstly, that grace comes from where and in what form. Secondly, the place where it descends, that is on which subtlety. This is for the present the discourse on meditation.

If the beneficence of the Holy Spirit once more assists,
Others too might accomplish what Isa did.

First Stage; Circle of Contingency

(Circle of Contingency contemplation of pure Unitivity)

This stage has one meditation only known as the *Muraqabah* of unity. The source of grace is the pure Being of Allah who is beyond how and wherefore characterised by all the qualities of excellencies and all the smudges of fault, bearing the auspicious name of Allah. The recipient of the grace is the subtlety of the heart. That is grace descends from the one true Allah on the subtlety of the heart keeping the heart guarded against all infusions and disturbances, one should with all humility attend to the Divine Being and look forward to His grace every time so that attention towards Allah becomes habitual without any let or hindrance.

Always, every where, with all men, in all conditions,
Keep your heart secretly turned towards the Friend.

If there is no intrusion in the heart for three hours, and attention is riveted upon the Transcendent, it is a sign of passing the circle of contingency. Some consider the be-

holding of light symptomatic of this. Raptness, presence, composure, intimations and unfolding are contained in this circle.

Second Stage; Minor Sainthood

Circle of Minor Sainthood which is the Reflection of the Illumination of Divine Names and Attributes. Meditation of company.

This stage has only one *Muraqabah*. Here the movement of the seeker is in the circle of reflection of the Names and Attributes which are the beginning of the fixation of men at large and from here movement in the manifestations of the Name *Ḥuval-Zahir* (He is Overt) commences. Here the *Muraqabah* of company is observed mentioned in the verse: "He is with you wherever you may be."

The source of grace is Allah in view of the fact that He is with us; He is with every part of us, with every mote of the world, and the subtlety of the heart is the recipient of grace but the feelings and impressions reach all the subtleties and its acquisition is necessary. Here mention of the personal Name, Negation and Affirmation in the sense of attending with the heart is very useful. Remembrance without attention is sheer fancy. Here presence, attention to the above is ready cash; unity proper, ardour and fervour, shouts, sighs and cries, rapture, raptness, oblivion and forgetfulness which signify *fanum* are realised. It should be known that the conception of co-presence with Allah is for this purpose that the heart should encompass all the six directions, attention towards the above declines and the door for traversing the third stage is opened.

Every moment there is a fresh veil on the Face of the Beloved;
Whichever veil you remove, another rises up.

Meditation of the Five Subtleties

Shah Ghulam Ali used to say in respect of the meditations of the five subtleties of the world of command that the traveller of the subtlety of the heart keeping himself in front of the auspicious heart of the Holy Prophet, supplicates Allah Almighty that the beneficence of the illuminations of the acts which reached from the noble subtlety of the Prophet to the noble subtlety of Hazrat Adam should reach the subtlety of his heart also and it is well that he should keep in view the heart of Hazrat Adam and the subtleties of the hearts of all the eminent saints from first to last as they are the means of beneficence; like the glasses of spectacles they sharpen the sight.

Similarly, he should perform the meditation of the spirit and seek the beneficence of the illuminations positive attributes of Allah from Him praying that He should bestow it from the blissful spirit of the Master of the world and Mercy for the universe (Prophet Muhammad) to his spirit. Similarly in the meditation of mystery seek the beneficence of the illuminations of the personal nuances of the Diving Being and in the meditation of the covert that of the illuminations of negative attributes, and in the meditation of Ultra-covert that of the illuminations of the overall grace.

In the meditation of every subtlety, attention should be riveted on the Holy Prophet (Allah's grace and peace be upon him) so that by virtue of this, correspondence and attention from his sacred self should appear.

At the end the words of Hazrat Ghulam Ali would be set down. "Although in this circle which is the circle of reflections, sainthood of the five subtleties reach perfection, for the roots of the five subtleties rise up and get lost in their roots in the circle of reflection but they reach utmost perfection when they join the roots of roots which lie in the circle of illuminations of Divine Names and Attributes, and acquire extinction there. This would be attained in the initial circle out of the circles of Major Sainthood".

I'am a beggar of the tavern but at the time of tipsiness
See how I plume myself at the sky and command the stars.

The hallowed saint Mohammad Naeem known as Miskin Shah Haiderabadi, deputy of Hazrat Shah Sa'd Allah, deputy of Hazrat Ghulam Ali Dehlvi, has written in his collection of tracts named *Lazzat-e-Miskin* printed in 1312 A.H. in Haiderabad, in respect of the beneficiary in the meditation of co-presence (in the dissertation named *Irshadiyah*) that the recipient of beneficence in this meditation is the subtlety of the heart.

Shah Abdul Rashid, elder brother of my grandfather wrote to Miskin that in his tract he has stated the body to be the beneficiary in the meditation of co-presence and mentioned the colour of the subtlety of the psyche as whitish. But from the time of *Imam-e-Rabbani*, the Mujaddid, up to this time instruction has been imparted by the senior ones of this order, according to that the recipient of the beneficence in the meditation of co-presence appears to be the heart. And the light of the subtlety of the psyche has similarly reached as colourless in this very way from person to person. To act differently from the way of the Mujaddid is to alter it and against the wish of the elders. Hence it is requested that if you com-

pare this tract of yours with the tract of the grandfather of this humble one Shah Rauf Ahmed, which is with you, amend it so that it accords with the position of the Mujaddid. This would be light upon light and lead to the steadfastness of the cult. Hazrat Miskin replied to it. This humble one has attentively read the letters which I hold fast to myself but have no where found the recipient of the beneficence to be the heart on the meditation of co-presence. The writing in the tract of Hazrat Abu Said is also the same. The sign of the heart reaching the circle of minor sainthood is this that attention to the above declines and enfolds the six directions and finds the presence of the Divine Being with His intellect surrounding him and the whole world. From this it is gathered that in the meditation of Oneness, the heart is the root and the body the branch, in the meditation of co-presence reverse is the case. Whatever reaches the heart is by means of the body. So how can we describe the excellence of the body, which is beyond all expression and writing? It is the excellence of the body that has placed the crown of the *salat* (canonical prayer) on its head and becoming all sight has put on the robe of observation here after. This is the root of the higher world that has manifested itself on the stage of viceregency. The writing in the tract of Hazrat Rauf is to this very effect. Know that at this place meditation of co-presence is performed. "And He is with you wherever you be". That is, keeping in view the purport of this verse that since Allah Almighty is with us, He accompanies every subtlety and attends to each hair, in fact each and every particle. Remembrance of the Name and Negation and Affirmation are done because of this very omnipresence. The presence of Allah with men is established from Qur'anic texts. But the learned scholars call it intellectual company and the *Sufis* personal. We should not fall into skepticism by this and only keep this in view that Allah is with us because presence behoves Him and the Qur'anic

text bears it out. From this it appears that the recipient of beneficienc. in the mediation of co-presence appears to be the heart, in fact the entire contingent world, because presence cannot be imagined to be general and the recipient particular. In fact it appears to be against the meaning of the Qur'an. This humble one has stated that the light of the subtlety of the psyche is whitish; that subtlety of the psyche is a part of the body whose source of beneficence is also the meditation of co-presence. After purification it acquires the capacity of proving fit for receiving the beneficence of the meditation of nearness.

At that time it has relation with colourlessness. From the beginning it has its face towards the middle. This humble one has written the pamphlet in the manner of incipient learners of this mode. Hence the nature of its writing and tone and tenor were considered to be suitable for beginners. Moreover, I have learnt the beneficence of the meditation of co-presence to be on the body from Shah Sai'dullah who, despite his discipleship and devotion, was one of the unique saints. Hazrat Ghulam Ali Shah was trained and disciplined by the grandfather of that illustrious one. After all this, whatever you order will be acted upon with my heart and soul. What objection can I have because there is no other course but to obey?

What can one do except bowing down in obedience. What can a ball do except being humble to the polo stick? This is what Hazrat Miskin has written. Please see his letters in the third section of his collection of tracts.

This humble one, the writer, says that Miskin has read the tract of Hazrat Shah Abu Sai'd and concentrated his thought on what he has said, encompassing all its six sides, and on his statement regarding it as enfolding him and the whole world and advanced arguments to the effect that since Divine presence is general, we cannot imagine any

particular beneficence therefor. Had he read the whole of what Shah Abu Sai'd has written attentively, he would have accepted the advice of Shah Abdul Rashid and not taken the trouble of arguing.

But he has not agreed with that too. This type of knowledge is not a dialectic one. If we resort to arguments, what proof is there for the colours of the subtleties? In fact we cannot even say anything about the subtleties and their location. This knowledge is intuitive and providential for which the Mujaddid was specially appointed. Whatever has been proved to have been received from his august self is true. Whatever he has called correct, affirm it.

The writing which Miskin has cited its initial part is this and the sign of reaching the heart in the circle of the minor sainthood is that. Here he has explicitly mentioned the heart. He has mentioned the reason of the observation of the company of Allah with himself, and all the subtleties and all the particles of the world that in the circle of contingencies the attention of the heart is upwards. When the heart perceives the co-presence of Allah with all things, attention towards above declines and surrounds all the directions and realises the significance of: "He is with you wherever you may be". Where is here the comprehending of the heart all the six directions and making the body recipient of beneficence?

In broad daylight the light of the sun brightens the whole world. A room which has all the holes closed in that is quite dark inside. If a hole appears above in its roof, the light of the sun would of course come in and look like a pillar of light or a column. If the observer somehow raises himself up to the ventilator, and casts his eye on the bright world outside, that pillar of light of column would disappear from his sight and he would come to know well that the light of the sun is brightening every thing. The dark-

ness of the room is due to the absence of a window. This is exactly the condition of the heart. This body of clay which has lost its brightness and clarity because of the grossness of its heedlessness and darkness of sin has become dark like the dark and dingy room which has all the holes closed. But Ahmad and Hakim Tirmidi have said it to be authentic, and Nisai, reported that the Holy Prophet said: Ibn Majah and Ibn Haban have reported this through Abu Huraira that the Holy Prophet (Allah's grace and peace be upon him) said: Indeed a person who commits a sin, a spot in his heart becomes dark, so when he repents, feels anguish and seeks forgiveness, his heart is polished, and if he increases it so much that his heart rises high, he becomes one of those whom Allah has mentioned in the Qur'an "Surely Allah has drawn on their hearts what they have acquired."

When a seeker of truth, sincerely repents at the hands of a godly person and engages his heart on the remembrance of the sublime Name of Allah, that Merciful One removes all the curtains of heedlessness and veils of darkness one by one and opens a ventilator through which light pours into the room of his heart. At that time the seeker sees a pillar or column of light called the opening of the gate by our revered saints. When the subtlety joins its roots. which is above on the empyrean, in the beginning of the world of command, he sees that the light not only enfolds the room of his heart but encompasses the whole world.

Open your eye and see the Friend's beauty,
Everywhere on every side see the Face of the Beloved.

The whole thing depends upon the heart which is a part of the total heart known as the Large Heart and overall reality of man, as has been mentioned before in the account of the ten subleties. Hence if the remembrance

commences, it is from the subtlety of the heart. If in Negation and Affirmation there are strokes, these are on the heart. Its eleven rules have been formed they are for strengthening it, that is why the Sons of the Mujaddid have also applied the five subtleties of command to the heart.

In the way of Allah two ka'abas form the goal;
One is the formal ka'aba and the other that of the heart.
So far as possible visit the heart;
Far better than thousand ka'abas is one heart.

The revered doctors have written that the workshop of the heart is completed in the circle of minor sainthood. As Shah Abu Sa'id has written, the sign of the reaching of the heart in the circle of minor sainthood is that and Hazrat Ghulam Ali has written in his ninth letter that first the Name proper of Allah, then Negation and Affirmation as aforesaid, and then sheer consciousness of the heart and keeping in view the appearance of the spiritual guide in all remembrance it is all the better. With the attention of the heart, sometime the meditation of Oneness and that of co-presence, and sometime with the superlative subtlety, meditation of closeness and sometime meditation of love, is the mode of this family.

The Mujaddid has written in his tract named *Idha al Tariqah*, after the end of the affair of the heart, disciplining of the subtlety of the psyche the location of which, according to him, is the forehead, and knowledge with the whole area of the heart, which forms the minor sainthood, are easy for seers and gnostics.

Hazrat Ghulam Yahya, deputy of Hazrat Mirza Jan Jahan Mazhar, the martyr, who died during the lifetime of his spiritual guide, has written even more explicitly that the subtlety on which the descent of grace should be awaited is in the circle of contingency, and the station of the minor sainthood is that of the heart.

Therefore ignoring explicit expositions and running after inferences leads to delusion. As to what Miskin has said with regard to general co-presence and special recipient, is probably because of not conforming to the principles of *fiqah* in the general principles of which determination of the special constitutes specific subject. Allah has said that people, like Naeem bin Masud, and folk who bear envy to the Holy Prophet, Muhammad (Allah's grace and peace be upon him) and this humble one also says, what is that attribute of Allah which is not general?

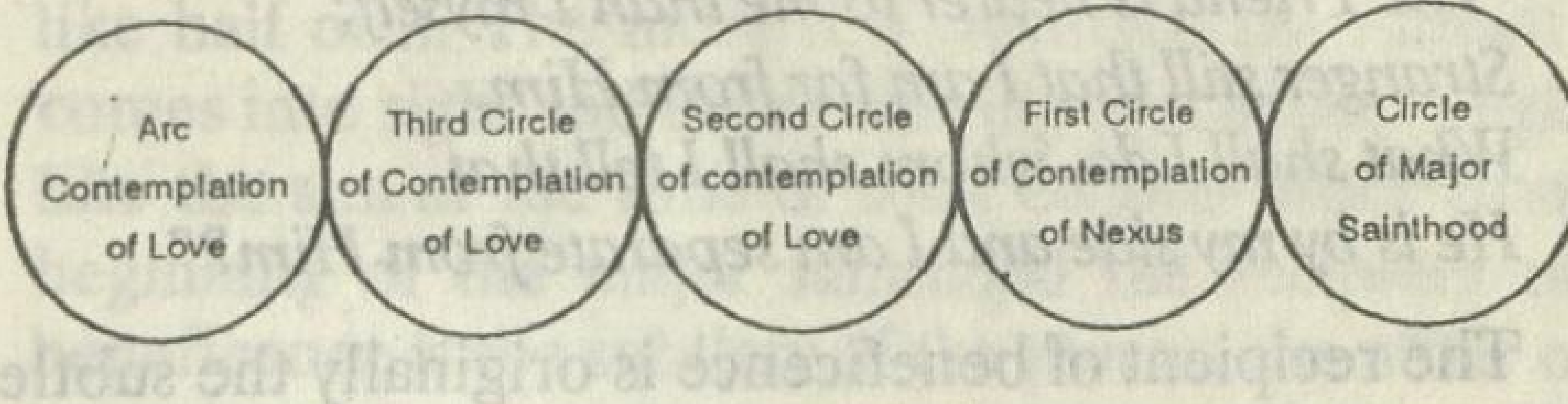
Man says in his prayer,
O You Most Merciful of the merciful! have mercy on me.
O You Most Forgiving! forgive me.
O You Fulfiller of needs! make good my needs,
O You Engager of hearts! employ my heart in Your worship.
O You Munificent One Who from the invisible treasure,
Provide for the Fire-worshippers and Christians;
How can you deprive the friends when You have an eye on the enemies too?

As to Miskin's reference to the writing of his spiritual guide, it should be known that Hazrat Ghulam Ali Shah died at the age of eighty two During the last years he had gone very weak. Hence he said, I have now become very feeble. Before this I used to drink the bitter water of the cistern in the congregation mosque of Shah Jahan and recite ten *siparas* of the Qur'an and recount Negations Affirmations ten thousand times. My mind was so strong that the whole mosque used to become full with light. Similar was the case with the streets. If I visited the grave of a relation, his station would lessen. I would lower myself and pay obeisance to him. He said I have now become this much from my weakness that I cannot remove my eyes from His Face.

In these days of weakness, when he used to attend to the seekers of Allah, he would recite this verse: "Although I have become an old person with a battered heart and have become weak: Whenever I think of Your Face I become young".

Again, with all his power he would pay attention. Those who met him in these last years made his *Bai'at* and attended his gatherings, and he too bestowed attention upon them, but he used to entrust them to his deputies, for instance Hazrat Shah Abu Sa'id, Hazrat Shah Rauf Ahmad, Hazrat Shah Ahmad Said, Hazrat Basharat Allah, Hazrat Abdul Ghafur Khorjvi and others. So the spiritual guide of Miskin was disciplined by Shah Abu Sa'id. The attendance of these folk in the lectures was rather less. Hence if he committed a lapse in deriving any conclusion in these subtle matters, there is nothing strange in it. If Miskin has quoted the version under reference from Hazrat Sa'adullah, some others who have been deputies of Hazrat Ghulam Ali in his last years, and their vicegerents have cited some statements the correctness of which has not been found in the statements of the doctors.

Third Stage;
Circle of Major Sainthood



In this stage movement we find the illuminations of Divine Names, Attributes and nuances (شیونات) and the minor sainthood is that of the circle of reflections which is the place of trance, invisibility and total unity. Here the meditation of co-presence would be performed because the great magnitude of presence leads to union. This major sainthood is that of the prophets and is the inception of determination of these worthies in the sense that when they reach this stage, their prophethood would become apparent. Here there is neither trace of reflection nor of trance and invisibility, and the unity of shuhùd (شهود) is manifested. Here the start is with the meditation of Nearness which is indicative of duality because the perfection of nearness lies in duality. When the seeker is installed on the station of Proximity, he steps into the highroad of love, and passing from the love in which the Names, Attributes and nuances figure, reaches personal love; at that time the carnal and reprimanding self becoming satisfied and composed, rises to the dais.

This station has no high and low; there is neither self-conceit nor self-adoration. At every step you find non-existence; you reach a place where there is no trace of existence.

It should be known that the high sainthood consists of three circles and one arc. In the initial circle the meditation of nearness is performed, that is, according to the

Qur'anic verse; "We are nearer to you than your jugular vein," the beneficences proceed from the Divine Being Who is closer to us than the jugular vein.

"The Friend is nearer to me than I myself;
Stranger still that I am far from Him.
What shall I do, whom shall I tell that
He is by my side and I am separate from Him?"

The recipient of beneficence is originally the subtlety of the psyche and derivatively the five subtleties. Here the five subtleties achieve greatest elevation. In the lower half of this circle, movement takes place in the illuminations of the Names and Attributes. In the upper half, movement is in the illuminations of the splendours and in the second and third circles and the arc, the meditation of love is performed. The significance of the Qur'anic verse. "He loves them and they love Him," is kept in view, that is beneficence accrues from the Divine Being who befriends me and I befriend Him, that is there is the tie of love between us on the subtlety of my psyche. The recipient of beneficence in these two circles and the arc is the subtlety of the psyche whose location is in the forehead. It should be known that in the second circle lies the root of the initial circle and the third circle is the root of the second circle, and the arc is the root of the third. Hence at the time of meditation this should be kept in view. In the second circle it should be kept in view that the beneficence proceeds from the Divine Being between whom and me subsists the relation of love; He holds me as friend and I have Him as my Friend from the circle which is the root of the first circle, that is the circle of the illuminations of the Names and Attributes and splendour on the sublety of my self; in the third circle it should be kept in mind that the benefit is from the circle which is the root of root of the circle of illuminations of Names and Attributes, and in the third circle keep this in mind that it is from the arc which is the

root of the third. The mode of meditation in the second and third circles and the arc is this that one should imagine oneself to have entered the circle or the arc. This circle appears to the seeker like the body of the sun, and the arc like half of it. The more it is traversed the radiant part comes into sight and the remaining part appears lightless like the sun at the time of solar eclipse. Since from the beginning of the major sainthood the recipient of the beneficence is the subtlety of the psyche, the affair of the inner beneficence becomes associated with the brain. So long as it bears relation to the brain, it should be considered that the affair of major sainthood has not consummated.

When the psyche becomes composed and why and wherefore of the ordainments of nature disappear, one ascends to the station of resignation and seats himself in the court of eminence. It should then be understood that the movement in the major sainthood has ended. At this time the opening of the chest takes place and it expands to such an extent that it is beyond expression. Still it must be known that although with the traversing of the major sainthood purification of the subtlety of the psyche takes place and the lower qualities are converted into good ones but complete extermination of lowness, capriciousness, conceit and egotism which arise from the four elements is difficult, so long as purification of the four elements does not take place. In the highest sainthood, which is the sainthood of the sublime ones, the purification of air, water and fire comes about, and in the circle of personal illuminations, in the circle of accomplishments of prophethood purification of the element of earth will occur, because the subtlety of the psyche is like the essence and substance of the four elements as mentioned earlier. So complete purification of the self would take place after traversing the circle of prophetic accomplishments. Haz-

rat Ubaid Allah has said that it is easy to say *Ana al-Haq* (I am the Truth) but it is difficult to remove the *ana* (self). This imports complete extinction of the subtlety of the psyche.

"Let you not remain at all.
This is real perfection.
Go and be lost in Him;
This alone is union."

With the traversing of this sainthood, movement in the manifestations of the Name *Huw al-zahir* (He is overt) terminates. Hazrat Shah Ghulam Ali directed meditation with the Name *Huw al-zahir* at this stage, so that the traveller should fully derive benefit from the manifestations of this sublime Name. It should be known that in this sainthood oral theistic glorification with observance of significance, with attention of the heart to Allah, is extremely beneficial.

Meditation Of The Name "Huw Al-Zahir"

The source of beneficence of Allah, one of whose Names is *zahir* the recipient there of is the subtlety of the psyche along with the five subtleties. In this meditation, traversing of the illuminations of the Names and Attributes is done without beholding the Divine Being. After this, some men direct the performance of the meditation of the opening of the chest. To complete the treatment this too is elucidated.

Meditation Of Opening Of The Chest

Keeping one's breast towards that of the Prophet, Allah should be supplicated that He should convey the

beneficence of the prophet's opening of the chest to him and recite the Surah *Alam Nashrah* to the end.

Fourth Stage; Circle Of Highest Sainthood

The highest sainthood is that of the sublime folk. It consists of one circle which is that of the angels. Here traversing of the illuminations of the Names and Attributes of Allah is done while sometimes the personal illuminations of Allah are also witnessed. When the traveller steps into this circle, it appears in the form of the rays of the sun, for the Names and Attributes of Allah surround it but sometimes the lines of this circle are also noticed appearing in utter colourlessness. Gradually those rays disappear and get hidden. That very tie of relationship which led the traverser in two and a half circles to the climactic position of resignation, here too carries him through the curtains of illuminations of Names and Attributes to the majestic mansion of personal illumination.

You show me your face and still evade me,
Thus you swell your mart and stir up our fire.

Shah Ghulam Ali has written in his ninetieth letter: In the second and other circles, in major sainthood, as the focussing of attention to above became shadowy and failed to apprehend that the psyche of the person concentrating having become extinct is observing whom, here the composed self rises to the dais of elevation and perceives its attraction. Here the meditation of the Divine Person is done in accordance with the Qur'anic verse: "Allah loves them and they love Allah," up to the highest sainthood.

The interpretation of the places of nearness, which is the station of colourness and immaculateness, is perceived

in the apparent in the world of *mithal* (archetype), have been ascribed to an appropriate circle, otherwise wherever there is Allah, how can there be any circle? After the ending of major sainthood and traversing of the Name *Huw al-zahir*, traversing is in the prime Sainthood, which is the sainthood of the elite. In this sainthood, one has to do with the three elements excepting that of the earth. Here the meditation is of a person known as *Huw al-Batin*, and celebration of Allah and super-erogatory prayers lead to elevation.

Hazrat Maulvi Ghulam Yahya has written that in the remaining circles, and similarly in the Arc, as also in sublime sainthood, the tie of love between us and the Divine Being exists betokened by the Qur'anic verse "He loves them and they love Him". The recipients of beneficence in this circle are the three elements: water, air and fire. Expansion takes place in the whole body and the states of the subtleties alight on the entire body. Oral celebration of Allah with concentration of the heart, comprehending the significance and grasping the meaning, together with humble prayer, and prolonged devotion, leads to upliftment herein. At this place it is not well even to take the leave permissible in the *shariat* because action with seeking permission drags one to the human state, whereas action with determination lifts one to celestiality, the state of angels. Therefore the more one develops relation with the celestial, the more one rises higher and higher in the scale. When the traveller with the grace of Allah betakes himself to the end of the circle of traversing and mystic journey, he acquires two wings and strong arms for flying in the celestial world. One consists of the manifestations of the Name *Huw al-Zahir* and the other of the manifestations of *Huw al-Batin* with the strength of which the traveller passes from the curtains of the illuminations of the Names and Attributes and reaches the

pavilions of Divinity. It should be known that in the Attributes of Divinity, His person is not considered. For instance, in hearing, seeing, power, resolve and the like quality is in consideration, and in the Attributive Names, e.g. Hearing, Seeing, Might, Resolving and other attributes, the attributive Names are considered along with the attribute of Hisself also, that is that Being to whom hearing pertains, or seeing or might, resolve etc., subsist because of Him. Therefore the travelling of the seeker in the illuminations of Attributes is in the manifestation of the Name *Huw al-Zahir* for Allah is Apparent by His attributes, signs, and the travelling of the seeker in the illuminations of the attributive Names is in the manifestations of the Name *Huw al-Batin*. The Mujaddid has written: "The beginning of travel in these Names is to step into the sublime super sainthood because the Divine Being in the curtains of Names and Attributes is owing to fancy, imagination and the resemblance of abstracts and concretes, subjective. For He, the Glorious One, is a Being like whom there is nothing objective in point of Oneness and declension and subjective in respect of *Eternality* (صمدیت) and description."

Meditation Of The Name "Al-Batin"

In this circle the meditation of the intrisic Name is performed. The source of beneficence of Allah Almighty, one of Whose Names is *Al-Batin*, and the recipients thereof are the three elements: water, air and fire. Upward rise directly in person is available to them for the angels too possess these three elements, but secondarily the whole body fully benefits from the manifestations of this sublime Name and produces expansion. The climax of the sublime sainthood direct which comprehends all sainthoods is confined to the superlative figures. The Mujaddid has written

to Hazrat Mohammad Sadiq that this station is the climax of major sainthood which is the sainthood of prophets. When traversing reaches this stage, they fancy that the matter has been completed. They were told all this was the unfolding of the *Ism-e-Zahir* which is only one wing for flying; the *Ism-e-Batin* is still there, the second wing for traversing the celestial world. When you fully traverse it, you will have prepared two wings for it. He has also written in this letter that traversing the *Ism-e-Zahir* is traversing the Attributes without consideration of the Divine Being proper, and traversing *Ism-e-Batin* too, although this too is traversing the Attributes, but it comprehends the Divine Person too. These Names are in colour like screens which conceal the Divine Person. For instance, in the attribute knowledge *(Ilm)* the Person of Allah is not in consideration but in *Alim* (The knower) His person is contained. Behind the curtain of knowing there is a Being who has knowledge. So traversing in Knowledge is traversing in the *Ism-e-Zahir* and traversing in knowing is moving in the *Ism-e-Batin* and so on with respect to the other Attributes and Names.

He has also written: The end of sublime sainthood signifies the First objectification which comprehends all the degrees of Names, Attributes, and grandness, and comprehends also the roots thereof and the roots of roots of these. The object of the personal hypotheses is that for differentiating them formal knowledge is necessary. After this traversing takes place, the appropriate knowledge would be that of cognition. O my son, the application of these two types of knowledge to Allah Almighty is by way of analogy and example, for the Attributes whose existence is over and above the person proper of Allah, are not in consideration. Their knowledge is appropriate for cognitive knowledge. And he has written: For Allah is

transcendent, ultra-transcendent. The lance, of Independence is still high, I am loath to think of scaling it.

Sphere of Prophetic Excellences:

From here commences the radiance of the Divine Being without the veil of illuminations of the Names and Attributes. One dot from this wonderful spot is better than all stations of *vilayat* or sainthood.

From each and every point of it like fresh hyacinth,
The breeze of the union of the Beloved sallies forth.

In this sphere contemplation of the Absolute Being is effected without all determinates and free from all transitories, which gives rise to prophethood, and beneficences from that sublime entity are looked for the recipient of munificence is originally subtlety of the earth; whatever reaches the other subtleties by following this hallowed subtlety, is subject to this one. He who obeys Allah is exalted by Him.

When does the stone become green in the spring?
Become dust so that flowers of varied hues spring up.

This is a place where one acquires presence without any directions and frigidity of belief. The former restlessness and perturbation of seeking, looking out and attentiveness disappear. Both types of unity, theistic and untheistic, drop on the way. A condition of statelessness, despair and deprivation arises. Recitation of the Qur'an, offering of prayer with prolonged *qanut,* Traditions of the Holy Prophet (Allah's grace and peace be upon him) are at this stage and those following up to the end increased.

The excellencies of all the saints, whether major, minor or high are but reflection of the excellencies of prophethood. These are but semblances of these prophetic excellencies. Evidently any point passed during this travel outweighs all the excellencies of the station of sainthood. So we can well see what comparison do all these excellencies stand with those aforementioned. Even a vast ocean bears some relation to a drop but here that too is absent except that we say that the relation between the station of prophethood with that of sainthood is like the relation between the boundless and the limited. Good God! That one ignorant of this subtle matter says: Sainthood is better than prophethood, and another unaware of the matter should explain it by saying: "The sainthood of the Prophet is better than his prophethood".

After the completion of the journey of prophetic excellencies each of the ten subtleties is wholly purified and refined and getting integrated develops a unitary form. At that time the rare prescription of a perfect Man who is steeped in divine qualities, having complete mastery over his desires and self comes into appearance. No act against the will of Allah does proceed from him. He has such mastery over his self that he does not attribute anything to his own capacity. Whatever he does or says is with the permission of Allah.

What he says is the saying of Allah,
Although it be from the mouth of His slave.

Whatever is in the state of the Necessary manifests itself in his physical form. The true one, the Holy Prophet, has said: Allah has created man according to his own form. Whatever is there in the contingent world in a latent manner is actually present in him as has been already explained in the chapter titled: "*Ten Subtleties*".

Abu Sa'id writes: The composite form means the sum total of the world of command and creation so that both assume a new form after purification. For instance if a person desires that he should prepare a prescription out of various medicines bearing different effects, he first pounds all of these separately and then collects them in a syrup or honey. In this way the said ingredients acquire different appearance and character and are called a compound. Similarly the ten subtleties acquire a uniform character.

Let it be known that the excellencies of prophethood to the last limit of the mystic journey, are subject of the unitary state of the seeker. The Mujaddid writes thus on this subject: This matter pertains to the unitary state of man which has grown out of the combined worlds of creation and command, alongwith all, in this domain too, the principal element is the earth. The source of beneficence, as mentioned before, is the Absolute Being. In these situations development is dependent upon the grace and beneficence of Allah: Let us see as to whom He likes and inclines towards whom.

Recitation of the Qur'an, study of the Traditions and offering prayers with humility bring many benefits. Virtuous actions, although oneness of rise in station cannot venture to enter into the pavilions of Divine Greatness and Sublimity. However if the words " Muhammad, Messenger of Allah", are added to the expression of Divine glorification or in the beginning and end of the remembrance, the Hallowed name of the Holy Prophet (Allah's grace and peace be upon him) is mentioned and *Durud* is recited with great earnestness and devotion, the gates of development are opened, giving access to the Divine Court. Al-Tarfadi has reported from Hazrat 'Umar (May Allah be pleased with him): "Indeed prayer remains hanging between heaven and earth and nothing arises out

of it until you send blessings on the Holy Prophet (Allah's grace and peace be upon him). He is the link between actions and Allah's Court; If these are accepted, he is the means therefor".

Excellences of Apostleship

Sphere of the Excellences of Apostleship:

This is the second sphere of the traversing of the Divine Personal, eternal refulgences. The alighting of beneficence from the Divine Being which gives rise to the excellences of apostleship depends upon the unitary state of the traveller. At this stage anxiety and pensiveness aggravate and the secret of the dictum of the Holy Prophet: constant anxiety contiguous to pensiveness becomes apparent. It is that moon of reflection which arises from the firmament of sainthood. And it is that sun of anxiety which arises from the sky of prophethood; Happy he who is plunged in this anxiety, again he be happy and again. This unsavouringness and lack of pleasantness remain with the seeker to the last:

The heart does not cure your ailment with life;
In your love, life does not fight shy of woe.
I would disclose the secret of your concern to anyone,
If the smell of my sered heart did not betray me.

Excellences of Men Of High Resolve

This is the third Sphere of excursion in the eternal refulgences of the Divine Being. The descent of beneficence from the Absolute Being which gives rise to the excellences of men of high Resolve, depends upon the unitary state of the traverser. At this stage secrets of the *Muqatt'aat* (Mystery letters) are revealed. This command of *Shariah*, secret intimations about the Divine Being and

His Attributes, matters of the grave, resurrection, hell and heaven, and all those things which were told by the true and trustworthy Prophet (Allah's grace and peace be upon him) become manifest and things of ocular conviction. The Divine Being is like a mirror and the existence of things is like forms appearing therein. But it should be borne in mind that the form of things in the mirror also exists in our fancy and thought, whereas the existence of the mirror is real. As a matter of fact reflections in the mirror are perceived first and the mirror's existence is felt later on. But here the matter is quite the reverse. First the mirror comes in sight and then when we see closely, the form of things is observed. Hence the existence of Allah becomes explicit and that of contingents theoretical. What is more queer is that in spite of the highness, diffusiveness and colourlessness of these three stations, when full revelation about them is acquired here, it appears as if each state was there before us from the very beginning of the mystic journey. It is strange that in spite of these being near, why was their location and nearness not apparent to us all this time. Why did we not open our eyes and why did we seek what we wanted in the lanes of the subtleties of the world of command.

You were manifest to my eyes and I unaware;
You were there in my heart and I unaware.
I sought you from the whole world;
You yourself were the whole world and I unaware.

Because of the extreme absence of colour and rare nature of these stations, the person who reaches them is absolutely free from relation and does not feel any beneficence and bliss in his self. That is why the Mujaddid (may Allah bless him) has written: "At this place it is possible that those near should seek distance and those having union should seek the path of separation. Strive to

worship Allah and bear up with patience, If you are desirous of having the grace of the Eternal Beauty."

Sixth Station; Divine Secrets

Investigators of truth have said that divine truths are like waves in relation to the three-fold excellences. Abu Sa'id has said this means that since the manifestation of Personal illuminations of Allah is eternal therefore every relation of a superlative nature cannot be outside the Personal orbit. Hence the application of the expression waves is quite in place. What I gather from it with my limited intelligence is that in relation to the truths, things come into appearance which do not tantamount to appearance in relation to the excellences. For instance, in fact the Ka'aba manifests the greatness and sublimity of Allah and the adoration of the contingents in such a way that the intellect stands lame and incompetent to understand.

What can our humility cause the adornment of His hem of splendour;
He has not placed His brow at a height where the prayer can reach with the dust of the collyreum.

Reality of The Celestial Ka'aba

This is the first sphere of celestial truths. Here Allah's grace enters from the Divine Being Who is adored by all contingents and the emergence of the reality of the Ka'aba depends upon the integral configuration of the seeker.

Let it be known that the celestial Ka'aba has a form and reality. And it is apparent that there is apposition between form and substance. For instance, the reflection bears a relation to the actual figure, for the form exhibits the secrets of reality and the reflection appears in accord-

ance with the original. The reality of the Ka'aba belongs to the ultra-mundane world and is adored by all the contingents. Since its form appeared in the world, prostration to it was ordered for it exhibits its own reality which means the adorability of Allah Who is adored and worshipped everywhere.

"And for Allah are both east and west. So wherever you turn, there is the Face of Allah."

Reality of Qur'an

This is the second sphere of divine realities. Here beneficence enters from Allah Who is the springhead of the vast expanse of the Infinite and is the source of the reality of the Qur'an according to the integrated configuration of the seeker. At this stage the substance of the Qur'an is manifested. Every letter of it is a boundless river and leads to the real Ka'aba. The tongue of the reciter acquires the nature of Moses tree and for purposes of recitation the whole body becomes like a tongue. The revelation of the lights of the Qur'an produce heaviness on the mind of the gnostic revealing the significance of "Indeed I have revealed to you a thing with a hard core."

Reality of Salat

This is the third sphere of divine realities. Here beneficence alights from Allah Who has a boundless expanse and reveals the reality of truth on the integrated configuration of the seeker. In the prayer gates of bounty are thrown open and extreme closeness of the Invisible is acquired: We are nearer to Allah than what the bondsman says. Prayer is the *Mi'raj* of the believer. It is prayer which reveals the face of the Beloved and cheers up the

aspirants. "O Bilal provide me relief," is a secret therefrom, and " You are the apple of my eye," is expressive of it.

If you want life in both the worlds,
Do obeisance, do obeisance and obeisance.
Perform some task so that you get more wages,
For Allah has created you for this very purpose.

A seeker who has derived pleasure from the reality of *salat* when he raises both his hands for the *Takbir-e-Tahrimah* (expressing Glory of Allah), relinquishes both the worlds as it were. He finds himself in the presence of the Infinite One and engages himself in showing his humility. He stands up with great devotion, bends himself with a sense of wonder and lays his head on the ground with great ardour.

How happy to bring down your head at His feet every time;
To disclose your heart's secret to the Friend, how exhilarating it is.

It should be known that in so far as divine realities are concerned, one has excursion with feet which is followed by the excursion of the eye in what is called the sphere of Pure Adoration. Hazrat Mujaddid writes in one of his letters: "Note: What has been said above to the effect that direct union with sight was granted to Hazrat Khalil (Ibrahim) (peace be upon him) and union with pace in person to the Holy Prophet (Allah's grace and peace be upon him), does not mean that there is manifestation and beholding there, or feet have space there to walk on. There is not even room for a single hair, let alone feet. In fact there is access of an indefinite type. If in the ideal form there was an impression of the eye, it is called attainment ocular, if with the pace, it is called attainment with feet, otherwise both sight and feet are bewildered there.

Those who have gained cognition of Allah,
Have turned away from the whole world.
I beg for a glance from those of high attainment,
They have acquired this proximity through insight.

Absolute Obeisance

This is the fourth and last sphere of Divine realities. Here beneficences reach from the Divine Being Who is the Absolute Adorable Being on the integrated configuration of the seeker. Here the sight is ocular how muchsoever one can behold.

We are beholders with little reach,
You a tall tree with a high top.

It is surmised that during the *Mi'raj*, when the Holy Prophet (Allah's grace and peace be upon him) reached the highest stages and was addressed with the words: "Sit O Muhammad and indeed your Allah sends salutations on you", that time is for the stoppage of the feet of the followers of the *ummah* beyond which there is no scope for placing the feet.

The place where the eagle would even droop
Pray, how can an owl be there.

Seventh Stage; Realities of Prophets:

Hazrat Shah Ghulam Ali has written in *Idhah-al-Tariqah*; "Know that according to the Mujaddid there is first Love determination the centre of which is because of belovedness and loving, the combined reality of Muhammad and physical embodiment, Hazrat Muhammad (Allah's grace and peace be upon him), and because of

absolute lovingness is the reality of Moses (Peace be upon him). The circumference of that centre is like a circle and in its ideal form is friendship, the reality of Hazrat Ibrahim (peace be upon him).

Hazrat Ibrahim; (peace be upon him)

This is the first circle out of the circles of the realities of prophets known as the circle of high friendship. It is a place full of many blisses and very wonderful. Here beneficence descends from the Absolute Being Who has fellowship with and affection for Himself and gives rise to the appearance of Ibrahim's reality on the integrated configuration of the seeker. At this place special affection and exclusive companionship arise with the Divine Being. Out of "extreme grace and favour, He honours whomsoever He likes and with a friendly spirit and consorting feeling, exalts anyone He likes: This is the grace of Allah, whomsoever He pleases".

You cannot have this felicity by force,
So long as Allah Himself does not grant it.

The prophets are at this place subject to Hazrat Ibrahim (Peace be upon him) as is indicated by: "Follow the *millat* of Ibrahim the lover." The profusely recited prayer of Ibrahim in the canonical prayer, namely: "O Allah, we send salutations to our chief Muhammad and on the progeny of Muhammad as we send salutations to our chief Ibrahim and to the progeny of Ibrahim in both the worlds. Indeed You are praiseworthy and Great," leads to development at this place.

Reality of Musa (peace be upon him)

This is the second circle of the realities of prophets which is the circle of absolute love. Here beneficence descends from the Absolute Being Who is enamoured of Himself and creates the reality of Hazrat Musa (peace be on him) on the unitary self of the seeker.

At this place in spite of the appearance of amour, independence and unconcern appears, and only this secret becomes known that some daring words proceeded from Hazrat Musa (peace be on him). The *Durud* of Kalim: "O Allah, salutations to our chief Hazrat Muhammad and to his progeny and companions, and all the prophets and apostles, specially on him who spoke to You, benedictions and peace," leads to advancement at this place.

Reality of Muhammad

(Allah's grace and peace be upon him)

This is the third circle out of the circles of the realities of prophets known as the Circle of combined loving and belovedness. Here beneficence descends from the Absolute Being Who is both lover and Beloved and produces the reality of Muhammad on the unitary figure of the seeker. The two *meems* (m's) in the name of Muhammad indicate the double fact of loving and beloved signifying this place, and after these two letters only *had* remains indicating extreme limit and extension, and that is the prophet, and that is salutations to and peace be on him: the limit and utmost boundary in loving and belovedness. What could be more beautiful that what Hassan (May Allah be pleased with him) said in deriving his name from Mahmud as follows:

And detached from His name for glory,
For the Master of the Empyrean is Mahmud and this is Muhammad,
At this place this Durud leads to advancement;
O Allah salutations to our chief Muhammad and his progeny, and his companions,
The best of your benedictions in numbers known to You, and Your blessings and peace.

Reality Of Ahmad

This is the fourth circle of the realities of the prophets (Peace be on them) which is the circle of absolute belovedness. Here beneficence descends from the Absolute Being Who is His own Lover and produces the reality of Ahmad on the composite figure of the seeker. *Durud* on him leads to advancement. The *meem* (m) in his name indicates the station of belovedness and after that *ahad* remains which signifies unique, that is the Beloved (peace be on him). He is unique in adoration and being loved. Hazrat Fariduddin 'Attar (May Allah bless him) has strung what fine pearls to this effect (may Allah reward him):

He was in meaning precedent to all
Although his figure came last.
If outwardly Adam was his father,
But in significance he was the father and Adam the son.
He is the link between actions and the Divine Court;
If these are accepted, he is the means therefor.
Know his name in Shariah as Muhammad But in reality know him as Ahmad. Drop meem (m) out of Ahmad in Tariqah (طريق *)*
So that you know his name in fact.
Call Allah Ahad in godhood,
And know the Prophet as one in being the bondsman.

Just as Allah is Unique and Wise in godhood,
The Prophet is unique and matchless in adoration.
Be sure that unless you know Allah,
You cannot appreciate the worth and station of the Prophet.
When you come to know him as all,
All your affairs in the world would be set right.

Hazrat Shah Abu Sa'id has written that the Mujaddid has somewhere indicated that the reality of the Ka'aba is exactly the reality of Ahmad. I could not follow the meaning of this for the reality of the Ka'aba is one of the realities of Allah and the reality of Ahmad falls under realities of the prophets. So how can this form one reality? One day I was reflecting on the reality of Ahmad when I suddenly saw that the reality of the Ka'aba dawned and it was announced that greatness and majesty are a characteristic of the beloved also, and being beloved and devotee were both characteristics of the Mujaddid. Hence there is no scope for doubt and perturbation in what a veteran saint says. This humble one says that what both these worthies have said is quite right and true as it appears to be in the periphery of the said verse.

Absolute Love of Divine Being

This is the fifth circle of the realities of prophets and is one of the special stations of the Beloved of the Lord of the worlds. Here the beneficence descends from the Absolute Being which produces the circle of the love of the Divine Person on the unitary figure of the seeker. On account of closeness of this station to Allah, this loftiness and colourlessness are essential for it.

The phoenix cannot become anyone's quarry, lift the net
For here the net has only wind to catch.

According to the Mujaddid, the first determination is that of love, as has been mentioned in the Tradition: "I was a treasure hidden, so I liked that I should be known. Hence I created things that I may be known." Thus the very first determination is the reality of the Beloved of the Almighty. As Allama A'sqalani and Ali Qadri have said, it is established from authentic Tradition that Allah spoke to His beloved saying: "Had you not been, I would not have created the skies and not brought into light my God-hood". Hence it becomes known that the genesis of creation is the beneficent self of the doyen of people, the prophet. First of all, the hallowed Light of his self appeared and from that the empyrean, the Throne, the Table and Pen, skies and earths, angels, jinns, human beings and the entire cosmos came into being. As has been said: The prophets and Adam were between the spirit and body. The Prophet became the utmost manifestation of Divine Attributes of Allah, the One. Whatever excellences have appeared in the creatures, are in reality ex-excellences out of the excellences of the beloved of Allah. Because of this light, Adam became the one before whom the angels prostrated and from this very light the Ka'aba became an abject of prostration for men. O Allah, send benedictions on our Master Muhammad and his progeny and companions and members of his household. Your utmost benedictions on him in numbers known to you, and blessings and peace on them. In respect of the realities of the prophets, moving with feet has been prescribed up to the last limit of this place and thereafter there is no scope for placing feet.

The Infinite And Absolute

The sixth and last circle out of the circles of the realities of prophets is infinite. Here beneficence accrues from the Being Absolute Who is free from finiteness on the unitary figure of the seeker. Here the poor feet become incapacitated and the sight becomes bewildered and distracted.

O You from whose gate, the distraught ones get the smell of cure,
Your memory is a source of joy for the lovers,
There are thousands like Musa in every corner,
Who utter: "O Allah show me yourself." seeking His sight.
I find the breasts burnt sere with the burning
Of your separation. I find the eyes weeping because of the pain of Your love.

Here traversing is prescribed with sight but in that grand majestic Court, how can reason and intellect dare to see and how can the sight have the capacity to see?

Hear with the ear of alertness the voice of "You cannot behold Me".
What capacity has the temporal one to see the infinite?

This is a brief account of the mystic course of members of the Naqshbandi Mujaddidi order which has been described in detail by the revered exponents of this school. An excellent and elaborate tract in this connection is *Hidayat al-Talibin* compiled by the grandfather of Shah Abu Said in the fourth degree of ascent. Let him who can get a copy of this tract study it.

I have related to you a secret out of the extreme stations of the birds,
If you can understand their language.

Supplement. Some Circles

It should be known that this pathway of *sulùk* is so ordered and straight that it takes the *salik*, with divine help and power to the objective in the least time and in the best way. It can be illustrated by that way which lies straight in fields, deserts, forests and mountains, which has nothing criss cross in it nor any twists and turns. Anyone who undertakes to traverse this long journey, is bound to find many sights of and objects on his right and left. Similar is the case of the *salik* who would observe numerous places and wonderful signs right and left in the waves of this ocean of light. A judicious *salik* is one who does not plunge in the investigation and research of these places because the Names and Attributes of Allah Almighty are so vast that one could by covering them reach the desired goal, which fact has been partly mentioned in the beginning in connection with contemplation. Hazrat Shah Abu Sa'id has mentioned three such places and indicated their situation as well to which we advert by way of summary as follows:

1. Circle of Sword Cutting situated in the vicinity of the great Region. It is called so because when the salik steps into this region, it annihilates him like a sharp sword.

2. The Circle of Qayyumiyat which springs from the circle of the accomplishments of persons of firm determination for the station of Qayyumiyat is concerned with highly aspiring prophets. Since the ulemà of Islam have the same rank as the Prophets of Bani Israel (peace be upon them). If there have been prophets in Bani Israel, there have been highly aspiring prophets too. The services, functions of the Prophets of Bani Israel have been entrusted to the saints of the Islamic ummah so that there have arisen in it such revered personages as abdal, autad,

qutabs, ghaus's, and qayyums, for Allah graces with His mercy whomsoever He wishes.

3. The Region of the reality of saum (fasting) is situated in the vicinity of the region of the comprehension of the Qur'an. It should be known that the real object of suluk is the refinement of morals and permanent attention to the Primal Beneficence which can only be acquired with firm determination and resolve in very humble lowly and devout spirit. May Allah grant me sincerity of action, devotion to and help to His what pleases Him.

It is not difficult for the Beneficent to facilitate matters.
O you conceited pious one who are not cognisant of the secret:
Be not so proud of your prayers and fasting:
Your affairs are set right by humility and not prayers:
For without real devoutness and lowliness the prayer is sheer frivolity.

Regarding Some Matters of Profit/Useful Matters

Mode of *Bai'at* (obeisance): *Bai'at* means covenant and being firm on it. When a seeker goes for acquiring spiritual benefit to the *Shaikh*, the latter should first test him, judge his devotion and sincerity, express his inability, and apologies. If he reaches the conclusion that he is sincere in his resolve and really earnest he should accept his request. It is better if he resorts to *istikhara*. When the seeker expresses the wish for *bai'at*, the *Shaikh* should make him sit with bent knees before him, and holding his hand make him repent and bid him seek forgiveness. He should make clear to him the meaning of forgiveness and then recite the *Kalima-e-Tauhid*, *Kalima-e-shahadat* and *Kalima-e-Iman,* and make the seeker also do so. He

should relate the significance of the *Kalima-e-Iman* and elicit a promise from him that he would perform the rites of Islam. He should never be remiss in performing the duties and obligations. He should keep away from the unlawful and all that is forbidden. For the once he should confine himself to this much only and leave the rest to time. Then he should enjoin the recitation of the *Zikr* and pray to the Almighty that He should, by His utmost Mercy accept him and his repentance and open the gates of mercy on him. There after he should attend to the seeker so that his psyche and fine qulities should become vocal and articulate with the name of Allah.

Mode of attending to the Disciple

The *shaikh* should at the time of attention turn towards the former great preceptors and through them seek success in opening the portals. Our elite (may Allah bless their secrets and enable us to derive benefit from them) sometimes considered themselves in the form of their preceptor at the time of bestowing attention and at others eliminate themselves and imagine some leader of the *Tariqat* (طريق) and establish association. For instance, they conceived themselves in place of the solver of difficulties, the doyen of Naqshbands, or Hazrat Ubaid Allah Ahrar or the Mujaddid, or Hazrat Janjanan Martyr, and did consider themselves only as an intermediary. During attention they besought and implored the prime spring head of bestowal that in deriving benefit and blessings He should make both master and disciple co-sharers. If the disciple is not present, his image should be brought in view in bestowing attention. It is said attention should be bestowed till the auspicious *zikr* is infused into the seeker, which is not less than hundred breaths, may be more or less.

Method of ascertaining the State of Subtleties

The mode of ascertaining the infusion of *zikr* in the seeker is this that one should turn to the same subtleties: if its dominance is perceived then he would know that attention has worked in the disciple also and the *zikr* has been infused in him, on which he should thank Allah.

Your favours are past counting, we cannot fathom even one out of thousand. The disciple should also concentrate attention on the revelation of inner light on the seeker's eyes. This humble one says that at times my true preceptor and guide (may Allah bless him) used to turn to the yes of the seeker. When he glanced at his eyes, that hap less one would not stand it and used to flutter like a slain bird so that those of high stamina and capacity even would tremble through extreme perturbation.

To which mirror do you look that you are obliged to this or that? You are the glance of the eye of a slain bird, open your eyelashes and get into the coffin.

Mode of ascertaining Inner States

One should first put off one's previous associations with oneself and with all plaintiveness turn to the attribute of knowledge of Allah, saying O Thou knowing and cognizant one, let me know the inner state of this person. It is not the practice of our order to repeat both these Names. The Mujaddid writes our mode is not that of invoking the Names. Our prime illumni have directed extinction in the cognomen. One should wholeheartedly advert to the nuotic side of the attribute of knowledge. When its effect is obtained, one should focalise on the inner state of the

seeker. Whatever he perceives of them these states and signs he should consider it to be a reflection of that of the other person. The appearances of contradiction, stringency, darkness and contrition indicate his profligacy and incontinence. On the other hand, light, delight, composure, satisfaction, happiness betoken brightness and piety. From the Order of Chisht one gets heat, fervour and zealousness: from the Qadiriya, purity and light: and from the Naqshbandies, self composure. That of the Suhrwardis resembles that of the Naqshbandis. As regards the Mujaddidis, from the junior saints fervour, gusto, heat and love lighten on the heart, and from the senior ones tranquility, absorption and languishing: in fact it grips the whole self and elsewhere subtlety, colourlessness and extensivity dominate all the subtleties to such an extent that it is possible those near may not be able to apprehend it, let alone those who are far removed. The benefit of the association of the godly ones is like the light of the sun coming out of a ventilator or like one overspreading cloud or transparent dew.

Mode of apprehending Minds

In order to see through other minds, it is necessary that one should have a transparent mind himself free from all intrusion. When there remains no trace of foreign penetrations in the mind, one should turn to another person. Whatever he then finds good and bad in his own mind, he should consider a reflection of the other's psyche. The principle condition of this perception is the negation of one's own foreign elements. He who has the ability to do this can acquire the capacity to discern other's inner workings and content himself with it, he would reach aforesaid stations of presence and would be one of the

friends of Allah, lost in the sea of Unity and fit for the permission of the order. But in the Mujaddidi order, until one reaches the state of extinction of self and attains major sainthood, one is not granted absolute permission. With the extinction of the heart, all intruding things disappear like drops from the brain. After extinction of the heart it disappears from the brain also. Thereafter it is surprising where from intrusions come. According to rationalists, extinction of intrusions from the heart and brain is not fit but in the cult of the friends of Allah, it is beyond theory and rationality.

It is written that in the prime incidents of beholding Allah and meeting the prophet, if free from whim and fancy there is possibility of confusing reality with illusion, that is the radiance of the lights of remembrance, or love and devotion, or association of capacity of the Prophet or the pleasure of the spiritual guide or association with his inner self, or frequency of *Durud* or reciting some Names or revival of *sunnat*, renouncing of innovation, rendering service to the Sayyids or preoccupation with the science of Traditions is imagined to be like the countenance of the Prophet, he thinks he has been graced with his sight, and in fact it is not so he has only tasted a drop out of the ocean of mercy. That is why he beholds the Prophet in so many forms. If he beholds his form which is there in Medina and the chroniclers have recorded, it is indeed a great felicity, a means of inner progress and enhancement of Divine help. Otherwise the mind only feels exhilarated by whim and fancy;

.Everyone in this world is led by some idea,
I have only in mind the thought of Muhammad.
He becomes the monarch of the face of the earth,
Anyone who is trod under feet by Muhammad.

In his letter No.95 he has written: With the recital of the *Kalima la illaha illallah* and the hundredth time *Muhammad Rasul Allah*, one gets rise and fervour. If after this *Muhammad Rasul Allah* is said, then he gets rise and descension. If the entire *Kalima* is recited, it results in descension. With the frequent recital of the Name, fervour arises but with excess extinction takes place; the intrusions and desires lessen; with plenty of *Durud* one sees good dreams, with profusion of recital of the Qur'an the lights multiply and with frequent canonical prayers, humility arises:

O Allah, grant me a pure heart and a knowing spirit;
Sighs at night and weeping in the morning.
In your way first make me oblivious of myself,
When I lose consciousness of myself,
Lead me from my self to you.

In letter No.81 have been written the meditations of five subtleties. In each subtlety attention to the Prophet is devoted so that association and affinity from him appears and I dislike that attention should be paid to anyone other than him. Although I hold belief in the prophets in general but this spoils exclusiveness of attention to the Prophet. Regarding the spiritual leaders as spectacles, they rivet attention on the Prophet and Allah. In every matter obeisance by way of *fard* (superer-ogatry) to the prophet is necessary; in every ordainment and act which has reached from him to the *ummah*, attention should be paid to him because he is the springhead of action. In eating whatever is eaten like meat, vinegar, pumpkin, sweet meats, musk-melon, melon, attention should be directed towards what he has said or done so that grace should accrue from him and imbue us in the light of his obeisance.

Every people have a way, a creed and temple of its own;
I have turned my face towards the temple of one with a slanting tiara.

It should be known that all the effects mentioned in this addendum and the appearance of all types of sways cannot be acquired without the wealth of extinction. These sways generally proceed from the medium ones, for the advanced ones do not advert to them because their attention is not towards matters of the world; they have reached the state of resignation and personal felicity and have been dignified by beholding the lights and radiances of Allah.

He who has in his abode a beautiful one,
Is free from the need of gardens, and beholding tulip-fields.

The consummate one is like the beginner but the difference lies only in this that the beginner does not know these things nor has he control over them. The accomplished one despite knowing and having hold over them, does not incline towards these trivial matters, concerning themselves with matters of conviction only. These worthy ones do not waste their time in such concerns. Their happiness lies in what pleases Allah. What they desire, Allah Almighty, pays attention to it and brings it about. As the crown of all Prophets has intimated us as per report of *Tirmidhi* through Hazrat Abu Huraira (May Allah be pleased with him):

Those who relate to us about what they have seen;
Are plunged in perplexity and lost in the ocean of conjecture.
There is a secret hidden from the eyes of people;
Those who are intimated, their tongues are tied.

Pedigree Table of the Naqshbandi, Mujaddadi, Mazhariya, Khairiya Order

O Allah, by Thy Name, O what a Name! key of boundless Mercy;

O Allah by the name of the Master of the whole world, Muhammad.

O Allah by that mine of sincerity and truth, Abu Bakr Siddiq, the emblem of faithfulness.

O Allah, by Salman, the good and true, who joined the hallowed *ummah* of the Prophet.

O Allah, by Qasim, leader of the cult, the minaret of light, light of the eye of the Atique.

O Allah by Ja'far of high lineage, Bearing the appellation of Sadiq.

O Allah, by that lost in the lights of vision, Prince of Gnostics, Bayazid.

O Allah, by the draught of Bul Hasan, drunk with the old wine.

O Allah, by the knower of hidden mystery, Bu Ali, the sun in the realm of eternity.

O Allah, by that illustrious Yusuf through whom Hamadan became a land of purity.

O Allah, by that master of masters, monarch of people, leader king Abd Khaliq, leader of the world.

O Allah, by that seer unique, through whom Rivgir became paradise.

O Allah, by Mahmud of high station, because of whom they acquired name.

O Allah, by the master of men, Ali from whose street thousand saints arise.

O Allah, by that of luminous conscience, Muhammad who was bright moon in Sammas.

O Allah, by that master rider of perfection, Sayyid Amir-e-Kalal in Sukhar.

O Allah, by that cure for all the ailing, the Imam, of the order, the king of Naqshband.

O Allah, by Attar, the eminence of religion, with whom the assembly of purity became fragrant.

O Allah, by Ya'qub, knower of secrets, with whom Sharkh became loftier than the sky.

O Allah, by the freemen, shelter of gnosticism, Hail to him, succourer of Faith, Ubaid-e-Allah.

O Allah by Muhammad Ali, the pious, who was aware of the hidden subtleties.

O Allah, by that unique perfect one, Muhammad who became famous as dervesh.

O Allah, by that spirited leader of the elite and common, the master who abides in Amkang.

O Allah, by that lost in the ocean of light, known as Baqi far and near.

O Allah, by Shaikh Ahmad Humam, who became Mujaddid of the second millennium.

O Allah, by Ma'sum of high rank, who caused such adornment to the task at last,

O Allah, by that scimitar of faith and the world Sa'ifuddin through whom the noble shariat received freshness,

O Allah, by that Sayyed of noble self bearing praiseworthy qualities Noor Muhammad.

O Allah, by that bird of the infinite, Friend of Allah, Mazhar Jan.

O Allah, by Abdullah, the saint, known as Shah Ghulam Ali.

O Allah, by the sincerity of Abu Sa'id who sank into the lights on the day of Eid.

O Allah, by Ahmad Sa'id who by dint of his high spirit became Imam of the Haram.

O Allah, by the secrets of that discerning one who bears the name of Muhammad Umar.

O Allah, by the swimmer of the ocean of Faith, Abu Al-Khair Abd-e-Ilah, Muhye Din.

O Allah, because of these pious ones of Yours, whose hearts were torn by Your Love, show the path to the heart of Bu al-Hasan Zaid, and open the door of beneficence to him out of Your kindness.

Don't look towards the actions of this helpless one,
Think of Your Mercy,

O Almighty! Because of the devotion he has for Your elect ones,

Forgive each and every sin of his.

Fill his dark heart with light and intoxicate him with the wine of love.

By the blessing of reflection and the light of Attributes,

He should reach the summit of the radiance of the Divine self.

He should become so intoxicated on reaching the

eminence of freeness,
That out of utter dazedness no trace of sense should remain.

May Allah grant boundless reward to the spiritual leaders who have devised such a beautiful, lovely and easy path for us persons of low capacity by which thousands have reached the desired destination in a short span of time, filling their skirts with the fruits of aspiration thereby acquiring eternal happiness.

I rub my face with humility and abasement
For ever on the threshold of these great men.
I am one plucking flowers from the heap of spiritual men:
Mere dust under the feet of perfect travellers.
By acquisition from the mansion of accomplished people
I am higher than what the mind can ever conceive.

And this is all that I wished to include in this book. When this humble one finished its inditing he sought its chronograph from the following:

When Zaid had done with the completion of this book,
With the help of the fountainhead of beneficence, possessor of obligation, compassionate, How finely the angel spoke out this happy chronograph:
How praiseworthy the stages of Good and pathways of light
Praise of Allah, profuse praises, first and last, and salutations to and peaces eternally and for ever, again and again, on our Master, our testimony, our means, Muhammad, his offspring, companions, members of his Household, and grace unto those who follow him up to the Day of Retribution.

Thursday, 29th Jamadi al-Akhir 1376 A.H
31st January, 1957.

HAZRAT MIAN SHER MOHAMMAD SHARAQPURI (R.A.)

Hazrat Mian Sher Muhammad (R.A.) was born in 1865 A.D. or 1282 A.H. at Sharaqpur near Lahore (a famous city of Pakistan). The father of Hazrat Mian Sahib was known as Hazrat Mian Aziz-ud-Din (R.A.) Hazrat Mian Sahib (R.A.) belonged to Naqshbandi school of spiritual mystics. The spiritual guide of Hazrat Sahib was Hazrat Khawaja Ameer-ud-Din (R.A.). Before the birth of Hazrat Mian Sahib his spiritual guide knew that a born saint was coming in this world at Sharaqpur. For this purpose Hazrat Khawaja Ameer-ud-Din (R.A.)used to go to Sharaqpur before and after the birth of Hazrat Mian Sahib (R.A.). At last Hazrat Khawaja Ameer-ud-Din was successful in making Hazrat Mian Sahib, his disciple. Hazrat Khawaja Ameer-ud-Din (R.A.) used to say " I am to Mian Sher Muhammad as Hazrat Khawaja Baqi Billah was to Hazrat Mujaddad Alif-e-Sani (R.A.). When Allah will enquire me on the Day of Judgement about my out put and efficiency in the world, I shall present Sher Muhammad.

Hazrat Mian Sahib was so conscious and anxious to follow Sunnah of the Holy Prophet (P.B.U.H.) in every walk of life that reverence and obedience to Sunnah reflects from each moment of his life. To act upon the tradition and practice of the Holy Prophet (Peace Be Upon Him) is the aim and ideal of his life. If Hazrat Mian Sahib (R.A.) looked any thing happening contrary to Sunnah, he denounced it with utmost hatred. Hazrat Mian Sahib (R.A.) once said, " It is the need of the day to look after the Sunnah." The Holy Prophet (P.B.U.H.) said, "That the person who supervises the Sunnah at such a critical

time would be with me on the Doomsday and would get the reward equal to hundred martyrs".

Allama Iqbal has rightly said :

"Fortunes can be changed by the spiritual look of a saint". A great number of the sinners, dacoits became ascetic and mystic hermits by a single sitting with Hazrat Mian Sahib (R.A.). In short, Hazrat Sahib (R.A.) brought a spiritual revolution in the lives of the people. If we go to Sharaqpur Sharif on Friday or on the anniversary of Hazrat Mian Sahib (R.A.), we can see the effects of this revolutions. Hazarat Mian Sahib (R.A.) struggled hard for the preaching of Islam. Hazarat Sahib (R.A.) published many important Islamic books and their translation. Two Persian books named as "Miratul-Mohaqqaqin" by Hazrat Imam Ali Shah (R.A.) and "Zkheratul-Malook". A Punjabi Book named as "Chashma-e-Faiz" written by Hazrat Khawaja Ameer-ud-Din (R.A.) was also published by Hazarat Sahib (R.A.). Tasfir-e-Muradia, which is based on last quarter of 30th section of the Holy Quran. So many books have been written on the life and achievements of Hazarat Sahib (R.A.) as Khazina-e-Marifat, Inqilab-ul-Haqiqat, Hayat-e-Javed, and Sher-e-Rabbani.

Hazrat Sahib (R.A.) completed five mosques at Sharaqpur Sharif and Kotla Sharif. Not only Hazrat Sahib (R.A.) spent money but he also laboured there with the workers during the construction. Hazarat Sahib (R.A.) repaired the pinnacle of the shrine of Hazrat Imam Ali Shah (R.A.).

Hazarat Mian Sher Muhammad (R.A.) was the chief link with Hazrat Khawaja Muhammad Za'man (R.A.) (died 1774 A.D. in Lawari Sharif, Sindh) in the following way :- "Mian Sher Muhammad (d-1347 A.H.) - Khawaja Ameer-ud-Din (d-1331 A.H.) - Mir Sadiq Ali - Syed Imam Ali Shah (d-1282 A.H.) - Khawaja Haji Shah Hussain, Khawja Haji Ahmad (d-1222 A.H.) Khawaja Muhammad Zaman (d-1188 A.H.)."

DARUL-MUBALLEGHEEN

HAZRAT MIAN SAHIB (R.A.)

SHARAQPUR SHARIF, DISTT. SHEIKHUPURA (PAKISTAN)

The Islamic Education and Research Centre (Dar-ul-Muballegheen Hazrat Mian Sahib) was founded by Hazrat Mian Jamil Ahmad Sahib in 1960 at Sharaqpur Sharif, District Sheikhupura. It was built as a Memorial to Hazrat Mian Ghulam Ullah Sahib (R.A.) In this Centre, Islamic Education is imparted and students are trained having scholastic qualities to preach all Sectors of Islamic Studies in different parts of Pakistan. These learned young scholars have been very useful in teaching the basic education of the Quran and Sunnah to both the youngsters and elderly.

At the moment, all basic necessities of life such as food, accommodation and the facilities of washing, cleaning, lighting, medicines, stationery and books are provided free of cost through the Centre. Moreover, needy and the poor students are provided with shoes and bedding, the expenses of which are again borne by the Centre.

The importance of Islamic teachings can not be ignored and the present Islamic Centre is performing its duties pretty well. The Centre requires a magnificient complex in which different sections of Islamic Studies should be taught in their own Departments. It is hoped that the Muslims from all over the world would contribute generously in making this Centre more sophisticated and attractive from the religious point of view.